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# The Outlook of Missions

VOLUME XVI

SEPTEMBER, 1924

NUMBER 9



REFORMED CHURCH WOMEN AT INSTITUTE FOR A CHRISTIAN BASIS OF WORLD RELATIONS,  
VASSAR COLLEGE

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CATECHETICAL CLASS OF ST. PAUL'S MISSION, ALLENTOWN, PA.  
Rev. E. Elmer Sensenig, Pastor

# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Though our outward man perish, yet the inward man is renewed day by day.

—II Corinthians 4:16.

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The best proof of the soundness of your theology is the soundness of your lives. That is the only proof that the world has time to notice.

—JOHN A. HUTTON.

Whoever wakens on a day,  
Happy to know and be,  
To enjoy the air, to love his kind,  
To labor, to be free—  
Already his enraptured soul  
Lives in eternity.

—BLISS CARMEN.

“Again and again it needs to be affirmed that Christianity is a religion of joy and gladness and good cheer. Our Lord himself has left us the example of a soul uninhabited by ascetic repression, glad, sociable, thoroughly normal, and radiant with the cheer that even His profound compassion for human woe could not destroy.”

“The dream of a world order of peace and justice will come true only when a society of peace-loving and just men has been created through the spiritual forces of the gospel of grace.”

When a sudden sorrow  
Comes like cloud and night,  
Wait for God's tomorrow:  
All will then be bright;  
Only wait and trust him  
Just a little while:  
After evening tear-drops  
Shall come the morning smile!

—F. R. HAVERGAL.

No bank ever closes its business day until its balance is found to be absolutely correct. And no Christian should close a single day until his accounts with God for that day have been perfectly adjusted alone with him.

—R. A. TORREY.

Every soul has its opportunity, its asking time, its hour when it may say anything to God.

—JOSEPH PARKER.

The great work of the ministry is to build, not a big church, but a great church. Size is secondary to spirituality.

—FRED SMITH.

“Work for some end, be it ever so lowly;  
Work for some good, be it every so slowly;  
Work, for all labor is noble and holy!”

How rarely any one of us takes hold on Christ in trust to receive power or guidance or cleansing for ourselves.

—HENRY SLOAN COFFIN.

Cheerfulness in youth is not dependent upon rich food and late evening amusements. Indeed, there can be no real pleasure in anything that is unhealthy for mind or body or spirit. Sunshine in the home depends upon love for God and love for one another, and the happy family life is one upon which Christ's presence and blessing are sought.

—FLOYD W. TOMPKINS.

“God of the roadside weed,  
Grant I may humbly serve the humblest need!  
God of the scarlet rose,  
Give me the beauty that thy love bestows!”

Let no day pass without my having done something pleasing unto Thee. Thus alone would I live, that I may live more unto Thee; thus would I die, longing to love Thee more.

—E. B. PUSEY.

This my reward—development  
From what I am to what thou art.  
For this I plead!

Wrought out by being wrought upon  
By deeds reflexive, done in love,  
For those in need!

—CHARLES EARLE.

“O gladsome Light of the Father immortal, and of the celestial, sacred and blessed Jesus, our Saviour! Now to the sunset again Thou hast brought us, and seeing the evening twilight, we bless Thee, praise Thee, adore Thee. Father Omnipotent! Son, the Lifegiver! Spirit, the Comforter! Worthy at all times of worship and wonder!”

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## The Prayer

**O** GOD, who art Love, grant to Thy children to bear one another's burdens in perfect good will, that Thy peace which passeth understanding may keep our hearts and minds in Christ Jesus our Lord. Amen.

—Book of Hours.

# The Outlook

VOLUME XVI  
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# of Missions

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

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## AMERICA AND JAPAN IN CONTRAST

*Allen R. Bartholomew*

IN A RECENT issue of *The Living Age* there appeared a reprint of a very kind and sensible article by Mr. S. Sheba, editor of the *Japan Times*. The writer lived in America almost as long as he lived in Japan. He has eaten American bread and butter as much as Japanese rice and tea. He feels he should divide his loyalty, in the words of a common expression, fifty-fifty, between the two nations. It is his bounden duty to work for the better understanding of both nations. Japan and America are very close neighbors. "The forests of Oregon supply the wood which forms the main structure of our dwellings; American iron mines and steel foundries furnish the braces, supports and nails in our buildings; and over our heads is a roof of corrugated iron from an American producer." Innumerable things of daily wear and use have their origin in the United States. And he might also have added that Americans enjoy many of the products of Japan, and without which they could not get along so well.

In spite of the geographical, commercial, industrial and economic ties which make us partners in the development of the Pacific and in assuring the peace of the Far East, there is a woeful lack of knowledge of each other. "The American people do not understand Japan, and even less do the Japanese understand America. When the two are so closely related in respect to their mutual destiny, and are so apart in mutual knowledge, misunderstandings will crop up between them which will bring unhappiness to both. This lack of mutual knowledge is always an obstacle in the path of good understanding, of which the present immigration question is an excellent example."

The able writer proceeds to explain the political structures of the two countries. Japan is under a strong central government; the United States, as its name implies, is a federation of semi-independent states, each of which enjoys rights which are unfamiliar to a Japanese. Under this peculiar system of government, the Federal power cannot always exercise fully its authority in national and international affairs. "Sometimes the United States appears quite irresponsible in dealing with other Powers, while in reality under its present system of government this is inevitable.

"America is a large country and above all a new nation; therefore, it is but natural that she should be entirely different from a small but old and compact country like ours. This must be kept in mind when dealing with the United States. The American people are a people of self-respect and self-determination. Consequently, they dislike being dictated to by any one pretending superiority over them. Even their own Presidents cannot too often assume a dictatorial attitude however right they may be, without encountering strong opposition from the people."

Mr. Sheba is keen enough to discern that the presidential election has been a controlling factor in the attitude of Congress towards the passage of the Immigration Bill. He analyses the American mind by declaring that "an international incident" like the Exclusion Act "is faced light-heartedly by the Party psychology of the American people, a state of mind entirely beyond the comprehension of a people like ourselves. The controlling influence over the Japanese people, or, in other words, their spirit of patriotism, is based on loyalty

to their Imperial House, which is the basis of their social system; with the Americans, patriotism is based not so much either on tradition or race or on their past, as on their singular purpose to unite in self-government for the promotion of their common happiness and welfare."

There is underlying this address a profound admiration for the people of the United States. We unite to promote our common interests, to elevate our living conditions, to become happier beings and to foster a community spirit. But why should we be a people apart from the rest of the world? If we are all this Japanese friend pictures us to be, then surely to admit annually a few hundred of his nationals should not poison our wells of happiness, or pollute our streams of industry. Our nextdoor neighbors deserved better treatment at the hands of the American Congress. We believe Mr. Sheba voices the sincere feelings of the vast multitudes in America when he says, "Any legislation contrary to Christian ideals must in America be a weak law, which cannot long endure. Should it remain a law, the disgrace is not so much ours as it is that of the authors of the law."

#### AMERICA AND THE GOLDEN RULE

DR. JOHN R. MOTT, upon his return from Jerusalem, where he conducted a conference which was held, by invitation of the Patriarch, in the Orthodox Greek Church on the Mount of Olives, gave his impressions of the Near East in a recent address before about two hundred leaders in business, religious and welfare circles, at the Bankers' Club, New York City.

"More Moslems visited Paris last year than made the pilgrimage to Mecca," he said, "and this is but one indication of the vast changes taking place in Islam, changes which signify a vast revolution that is transforming the East.

"People are beginning to look at things differently, to develop a broader vision as regards themselves and their nations. They are taking a greater interest in education, in spiritual, moral and physi-

cal uplift. At the same time they are extremely restless and the situation is inflammable.

"America has an absolutely unique hold upon all the peoples in the Near East. They look upon us as the land of hope. God grant that we may never disappoint their expectations.

"You ask me why America has such a hold upon these peoples? One cause is that they have millions of their children and grandchildren woven into the life of this great republic across the sea. Another cause is the use of their imagination. Imagination pictures to them America as a land of large dimensions and of limitless opportunity, where a boy may rise from the ranks of poverty to a position of major influence. But the great cause explaining the strength of the cords between them and us, is the

It is seldom that one reads a calmer and keener solution of a delicate situation between two friendly nations than that set forth in the final words of this true friend of America. "I believe the best disposal of the question is to let it die a natural death, as I have no doubt it will among the sane thinking people who form the backbone of the American Commonwealth. Let us allow the American people to ponder over the matter coolly. Give them an opportunity to return to their natural sense of fair play and justice. We must be patient and self-possessed in the hope that America will bury the bill of her own will. We must see that there is no room in our hearts for any prejudice against any class or race. Perseverance and self-reflection should be our motto. I reiterate that the final solution of the present problem rests in our firm determination to be patient until the issue is solved by the sane reflection of the American people themselves, who will ultimately be fair and make the matter right. I am of the strong conviction that any agitation at this time will only tend to aggravate the situation and injure the welfare of both America and Japan."



ministry of unselfishness represented by the missionary movement and the Near East Relief.

"I had a conversation with Sir Herbert Samuels, the ruler of Palestine under the mandate. He is a Jew. At the close as we stood together he said, 'Mr. Mott, what this world needs now is to follow Jesus Christ and His teachings.' I think he expressed in apt phrase what

is wrapped up in the Golden Rule. It is a personal rule. It speaks to every individual. No one can escape it; it is individual, untransferrable and unescapable. And yet it is social. We cannot be Christians alone. We have got to have the Golden Rule. It is absolutely necessary if we are to preserve the best traditions of our faith and of our country."

## JAPAN WONDERS WHAT AMERICA MEANS

*Rev. William Axling*

(An address delivered on August 21 by a missionary of twenty-three years' experience in Japan, at the Institute on International Relations from the Christian Viewpoint held by the Federal Council of Churches at Chautauqua, N. Y.)

JAPAN'S reaction to America's exclusion move is not so much resentment as it is the dire disappointment and poignant grief that a friend feels when a friend has failed to play fair. Discrimination against her on racial grounds goes like steel to her soul. Moreover, there echoes and re-echoes a hope that refuses to die, that America will yet sense the serious situation created by this legislation and right the wrong which she has committed against a friend of seventy years.

And Japan is not thinking of herself alone. She is looking out and considering the whole future of the Pacific. Her vision is scanning the future relationship of the Occident and the Orient and the White and Yellow races.

Japan is wondering whether brotherhood is going to be broadcast across this world of ours, or whether race shall stand against race and color against color. She is wondering whether Christ or color is going to rule in regulating international relations.

This legislation has in tragic fashion put Christianity on trial in Japan. The racial discrimination in that legislation has caused multitudes of Japanese to question the right of the Christian faith to pose as a world religion, and to doubt the sincerity of Christian brotherhood. It has raised in the minds of many, great question marks against such central Christian truths as a divine Fatherhood, a world brotherhood, justice, fair play

and goodwill toward men of every race. It has struck the Christian Movement in the Japanese Empire a staggering blow, and plunged the evangels of the Gospel into a dark Gethsemane.

There are eddies in the stream of history which become great onrushing tides and change the whole course of the world's life. In a manner which in the years yet unborn may prove calamitous, this legislation is causing thoughtful men and women all over Japan and all up and down the Orient to wonder if the hour has struck when the Yellow race must organize itself under a Yellow flag and fight for its place in the sun. Deep down in their hearts they are asking if this is the White man's challenge.

Through this Exclusion Act the Liberal Movement in Japan has suffered a stunning setback. This movement, which stands for the ideals of democracy, the rights of the people in domestic politics, against militarism and for peace and brotherhood in world relations, had gathered such momentum that it was a mighty factor in setting the ideals, moulding the thought and determining the direction of the nation's life. It looked largely to America for its ideals and for inspiration. Through this legislation America has discredited and disheartened the leaders of this movement, handicapped their progress and added new fuel to the dying fires of the reactionaries, the militarists and the ultra nationalists.

*Facing the Future*

Abraham Lincoln, with the vision of a seer and the voice of a prophet, in one of America's high hours, declared that "Nothing is settled until it is settled right." Is America's immigration policy with Japan settled right? Is exclusion the last word to be spoken on this perplexing problem? Are we satisfied to leave American-Japanese relations in the present troubled and tangled state?

There are, one has reason to believe, millions of Americans who demand a genuine rectification of the situation. The main principles are not difficult to outline. They involve two steps:

First: The inclusion of Japan in the general quota law. Even if the quotas for all nations were trebled, the number of admissible Japanese would still be negligible. On the present percentage basis only 146 could be admitted annually.

Second: Amendment by Congress of the law of naturalization, so as to grant privileges of naturalization to all who personally qualify, regardless of race. With the strict limitation of immigration the number who could become citizens would also be negligible. By these two measures those elements of our laws which discriminate between races would be removed and the gaping wound which America has inflicted in Japan's heart would be healed.

The next move belongs to the American people. Congress is their servant, not their sovereign. If its action on this momentous issue does not represent the heart, the highest ideals and the genius of the nation, let the people say so. Let Congress receive a clear, compelling mandate from its constituency to rescind this action. Raise your individual voice in protest. Communicate with the Congressman from your local district. Influence groups and organizations with which you are connected to do the same. Let there be such a concert of action on the part of the sovereign people of this land that its legislative body shall not fail to see the issue from a truer and higher angle and shall hasten to right this grievous wrong.

## FOR ME TO LIVE IS CHRIST

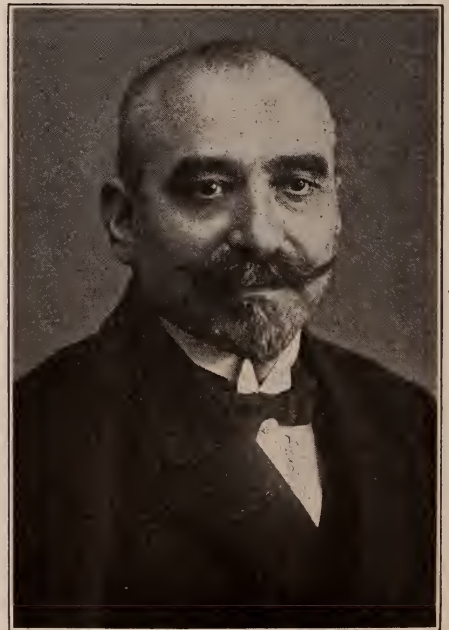
**L**ORD Jesus lays his blessed hand  
 Upon my fevered brow;  
 The wonder of his magic touch  
 Thrills thro' my being now.  
 My hand must always helpful be  
 Since Jesus lays his hands on me.

Lord Jesus looks into my eyes;  
 He looks so tenderly  
 That in his eyes I see revealed  
 His soul of sympathy.  
 My eyes must always loving be  
 Since Jesus looks in love on me.

Lord Jesus speaks unto my heart  
 His ringing words of cheer,  
 That overmaster all disease  
 And calm all doubt and fear.  
 My words must always cheering be  
 Since Jesus speaks good cheer to me.

Lord Jesus breathes into my breast  
 His own abounding power;  
 I feel new strength and health from him  
 Increasing every hour.  
 Lord, I will live my life for Thee  
 Since Thou dost give Thy life to me.

DONALD B. MACLANE.



BISHOP CHARLES NAZY, OF THE  
 REFORMED SYNOD OF TRANSYLVANIA

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## IN TRANSYLVANIA

AFTER spending the greater part of a week in Bucharest, the capital of Roumania, in conference with the Royal Family and the ministers of the various departments of the government, we came northwest into Transylvania, which is one of the newly acquired provinces of greater Roumania. It is here where the greatest dissatisfaction with the existing arrangement seems to prevail, and from where we had heard many rumors of persecution and injustice. It was our purpose to investigate conditions on the spot. Transylvania means "forest land" and in the Hungarian language, "Erdelyi," which word is seen in many places and attached to many names. It is a mountainous district about 21,000 square miles in extent and abounds in forests, coal mines, minerals, and in rich, broad valleys of fertile farming land. The whole territory has had a very interesting history and for many years it was the battle ground between Eastern and Western races. For many centuries it was a Roman province, but towards the end of the Eleventh Century, under Ladislaus I, King of Hungary, it was united with Hungary and immediately began to enjoy the blessings of peace and prosperity. In the next century, under Gaza II, many German colonists from the Rhineland were invited to settle there. They were known as Saxons and the places which they came to occupy still bear the distinct marks of their genius and character, and the towns and cities bear German names. In the Thirteenth Century the Mongolians and Turks began to invade the country and persisted to do so for three centuries, until they proved victorious and Transylvania became an independent principality under Turkish protection. It was governed by Princes elected by the people and approved by the Sultan of Turkey. Gabor Bethlen (1613-1629) was the most prominent of these Princes. One of our Reformed Colleges is named after him. In 1683 the Turks

were defeated at Vienna and in 1691 Emperor Leopold I annexed Transylvania to Austria, and since that time, up to the treaty of Versailles, it had shared the fortunes of Austria and Hungary, when it was annexed to Roumania. This bit of ancient history is necessary to understand the present situation.

There are in Transylvania four distinct types of people: First, the *Magyars*, who claim to have settled the land as conquerors; second, the *Szeklers*, an order known by that name who regarded themselves as the "defenders of the faith," and who are still showing the same old spirit; third, the *Saxons*, the German immigrants from the Rhine; fourth, the *Roumanians* and others, principally Armenians, Gypsies, Jews and Greeks. All Roumania has a population of sixteen and one-half millions, of whom twelve millions are Greek Orthodox and four and one-half millions constitute the minorities. Now these minorities say that by this new arrangement they are wrenched out of their normal and natural relationship, that they are being unjustly treated and discriminated against and that their churches and schools are being crippled and the schools in many instances closed, their lands confiscated, and some of the ministers obliged to suffer physical violence at the hands of Roumanian officials. It was not an easy matter for us to go out into a number of these outlying places and get acquainted with the facts. Of course, we had to speak through an interpreter, although most of the people can understand and speak the German. A few speak English. Fortunately we had as our interpreter Mrs. S. Laky, of New Brunswick, a native Hungarian, the wife of a Hungarian minister, who speaks English and Hungarian with equal fluency. We covered most of the territory by automobile. This enabled us to go out into the districts where the trains do not go, and, judging from the way the children ran out to look at us as we

passed, the auto is a seldom visitor in some of those regions. It seemed very confusing at first, for nearly every city, town or village has three names, which the people insist on using interchangeably. Take for instance the place where we made our headquarters, Koloszar, this is the Hungarian name; the German name before that was Kronstadt, and the present Roumanian name is Cluj. Of course, the words mean practically the same thing, but it is very confusing. We went to a number of centers where ministers and leading laymen had assembled and where conferences were held. Generally these conferences lasted for several hours and proved quite interesting. We allowed the people to tell us their grievances and very frequently they fell to arguing among themselves when all talked at the same time. While there have doubtless been many cases of oppression and of violations of the spirit, if not the letter of the Treaty, respecting the rights of the minorities, conditions have greatly improved and will no doubt in course of time adjust themselves. We, however, tabulated some 150 specified grievances which were subsequently brought to the attention of the Roumanian authorities for correction, if possible. It must be remembered that the present Roumanian government has now been in power for only five years and within such a brief period all these perplexing problems cannot be adjusted to the satisfaction of all. We have abundant evidence in our own country following the Civil War, of how difficult it is to bring about harmony and peace among a minority group. But as we solved this problem in America, so the same may be solved, in course of time, in Roumania. Although conditions are vastly different there.

The different racial elements, the old nationalistic spirit, the religious background, all enter in to complicate the situation and to prolong the agitation. Many of the so-called minorities are anticipating, indeed inviting, another war with the hope that thereby some of their lost treasures may be recovered and that they may be restored to their former national and political connections. This may be a wild dream on their part, but



A HUNGARIAN PEASANT GIRL

many are cherishing it. In the meantime they must be very careful lest they forfeit some of their most valuable possessions. One of these is their Reformed Evangelical Faith. For centuries Transylvania has been the bulwark of Protestantism in Eastern Europe. It has held the ground against the encroachments of Greek and Roman Catholicism. The national Church of Roumania is the Greek Orthodox or the Greek Catholic Church. Beyond a doubt special considerations are given to this Church by the Government. Of course, religious liberty is accorded to all, but nevertheless, for obvious reasons, not all are treated alike. In many instances Church schools are being closed by the Government and the children are obliged to go to the State Schools. The Churches themselves have not yet adopted modern methods of religious education apart from the parochial schools, and unless the whole program of their Church life and activity is changed so as to meet the new situation, Protestantism must eventually

suffer a serious set back in that country. Perhaps it ought to be said in this connection that Protestantism throughout Europe had greatly suffered by reason of the war. Religiously the Catholics won the war. But the crisis marks a fresh opportunity for the Protestant Church. She must change her program of religious activity. Delivered from a dead formalism, from a traditional ritualism, she must launch forth upon a new spiritual crusade, upon a revitalization of her religious life. She must mobilize her forces and resources. She must gather her young people into Sunday schools and young people's organizations, her women into societies, and kindle a spirit of true evangelism in all her people. Some of the leaders are seeing and sensing this need and are setting themselves to the task. They call this Home Mission work. They know nothing of the so-called *extension* phase of this work, but they mean by it a vitalization of the life of the particular congregation. In Hungary, within the last few years, they have built up a strong evangelistic work which has wielded a beneficent influence upon the Church.

As one travels through a country like Transylvania, one is deeply impressed with its beautiful natural scenery, its lofty mountains, its fruitful valleys, its rich plains. How bountiful these harvests were this year! But the people, oh the people, how primitive they still are! They are still where they were 1900 years ago. They still live in rude, straw-thatched houses in little villages. They wear the simplest clothing, and women and children all go bare-footed. Farmers drive their ox-carts, and know nothing of modern farming implements. Shepherds watch over their flocks and women cut grain with the sickle as in the days of Ruth long ago. What latent possibilities in nature, but what backwardness among the people! I could not but wonder what effect it would have if a colony of Berks County farmers, as we know them here, could settle down in some of these broad, fertile valleys of Transylvania and introduce our methods of housing, farming and social life. It might prove to be real missionary work, but it



HUNGARIAN REFORMED CHURCH AND COLLEGE IN KOLOSZVAR, TRANSYLVANIA  
The Latter Had 700 to 800 Students Before the War, but is Now Used as Barracks  
by the Roumanian Soldiers

might also be abundantly worth while. Yet primitive as these people are in their habits and mode of life, they are not without hearts that can love. Everywhere we were shown the kindest consideration and the most genuine hospitality. The moment we entered a house we were given something to eat and to drink. They couldn't do enough for us. Women would kiss our hands and load us down with flowers; and still do I hear when we would arrive anywhere, the greeting: "*Isten hozott*"—"God brought you," and when we departed, "*Isten Valle*"—"God be with you." When we gave them help they were truly grateful. I recall an old minister, who has retired from active service, and who is eking out a miserable living on a pension of a few cents a month. How his face began to beam and how tears traced their furrows down his wrinkled cheeks as I handed him a little gift of \$5, which would keep him for a whole year! At one of the colleges the Professors told us that their salary was \$200 a year. There are 27 of these Professors in that institution. We gave them each enough to supply their needs for several months at least. The pastors of congregations are slightly better off. In addition to \$200 salary they get a house and 32 acres of ground for their own use. There is no actual starvation, at least not in Transylvania. Nor did I see any in Germany or anywhere else. Conditions have greatly improved, although I was told that there was still much suffering in spots, such as Poland, Russia, and in Prussia, especially among old people whose life savings have all been lost during the War, and who no longer have the strength to earn a living. In the meantime, however, some of these countries are spending thousands of dollars in propaganda and in useless other ways, which if properly applied might greatly relieve these distressing conditions in their midst.

The ten days which I spent in touring Transylvania were rich in experience and gave me an insight into the life and condition of the people as I might otherwise not have gotten, while at the same time it provoked a sense of devout gratitude that I am an American and can enjoy the benefits of a free country and the blessings of a Christian civilization.

### REV. EDWIN J. LAROSE

**I**N the death of Rev. Edwin J. LaRose on August 2nd, the Board of Home Missions lost one of its most loyal and ardent supporters. For a period of eighteen years Rev. Mr. LaRose was pastor of Messiah Reformed Church, Thirtieth and Wolf streets, Philadelphia. During the greater part of this time the congregation was a Mission under the care of the Board of Home Missions. Under the leadership of this faithful minister the congregation went to self-support several years ago. The field which this congregation occupies is one of the most difficult in the city, but Brother LaRose gave himself with full-hearted consecration and enthusiasm to this work. He possessed many rare and peculiar qualifications as a Home Missionary. He was a man of profound faith and courage. He had faith in God, in the Lord Jesus Christ, in the Church, and in the people to whom he ministered, as well as in himself and the abilities which he possessed. His was a most unselfish spirit. He threw himself with utter self-forgetfulness into his work. He was a great leader and organizer, but he excelled as a pastor, as a personal worker. He was a man of intense passion and enthusiasm. Whatever his hand found to do he did it with all his might. He was very fervent in spirit, serving the Lord. He came from sturdy stock. He was reared in the open fields and the fertile farms of Eastern Pennsylvania, and there entered into his spirit a breadth of sympathy and a wideness of feeling and fellowship which served him remarkably well throughout his eventful ministry. He had a peculiar fitness to deal with men and he gathered around himself some very choice spirits who supported him nobly in every legitimate enterprise. He was a very fine musician and he used his talents in this direction in organizing an orchestra which rendered music not only in his own church, but whose services were greatly in demand throughout the city and elsewhere. He was a great preacher, but he excelled in prayer. He had one of the largest prayer meetings during the week in the city of Philadelphia and probably there was none larger

anywhere in our denomination. The services in his church were always of a warm, fervent, evangelistic character and his great heart rejoiced in nothing so much as in bringing people whom he had snatched from a life of sin and shame into the fellowship of the Church.

His missionary zeal and interest reached out to the foreign-speaking people who came to live in his community. For a number of years he had a class of Italians in his Sunday school and ministered to them in other lines during the week. He led the way in our Jewish work in Philadelphia. Through his efforts the present property at 1914 S. Sixth street was purchased and he was always regarded as the warmest and closest friend of the missionaries who labored there. His own daughter is giving full-time service to this Jewish Mission in this city. He died in the very midst of his years at fifty years of age, but he comes in as a shock of corn in his season and those whom he blessed and loved in the fold of Christ call him blessed.

#### NOTES

**R**EPORTS are beginning to come in regarding the results of the Daily Vacation Bible Schools, many of which were conducted by the Missions under the care of the Board of Home Missions. Rev. R. Rettig, who has recently become pastor of the Mission at Omaha, Neb., reports that the first D. V. B. School ever conducted by this congregation completed its sessions and was very much worth while. It began with 20 and ended with an enrollment of about 50, and an average attendance of 35.

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Practically all of the Hungarian Reformed Churches are conducting Daily Vacation Bible Schools. Rev. A. Bakay, the pastor of the Hungarian Mission at Akron, Ohio, reports that they have an enrollment of 98 children, with an average attendance of 89. The classes are held from 9 A. M. to 3 P. M. The school is taught by the pastor and his wife. He states that the D. V. B. School has materially increased the attendance of Sunday school and Church services. Two social gatherings were held during

the month, namely, a Church picnic, and a lawn fete in honor of the D. V. B. School pupils and their parents. Mr. Bakay says, "both were a moral and financial success."

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Rev. E. E. Sensenig, pastor of St. Paul's Mission, Allentown, Pa., also reports on his Daily Vacation Bible School, which was conducted for three weeks. He says: "The interest was unusual. The work was wonderful. All were sorry when time came to close up. They certainly worked. I feel that much good has come out of this for the Church. I had time to 'discover leaders' and train them up into service. I am feeling that we have had a good time together and that we did a definite service for the Kingdom. The bills are all paid and everybody is happy and well pleased, and no one over-worked. I am very glad that I ventured it again."

\* \* \*

"June was the best Sunday School month in the history of the Mission," writes Rev. H. A. Fesperman, pastor of the Mission at Greensboro, N. C. "All attendance records were twice broken. The average Sunday school attendance for the month was 418. Yesterday 466 were present. The Men's Bible Class had an attendance of 271 yesterday. Good attendance at Church services also."

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With appropriate and fitting ceremonies, the cornerstone of St. Luke's Church, Wilkes-Barre, Pa., was laid July 27. Rev. H. A. Shiffer, the pastor, was assisted by several clergymen, among them being Rev. R. F. Kline, rector of Calvary Episcopal Church; Rev. A. D. Decker, pastor of Derr Memorial M. E.; Rev. Victor A. Ruth, of First Reformed, Plymouth; Rev. Homer S. May, of First Church, Wilkes-Barre, Pa. The address for the occasion was delivered by Rev. J. M. Mullan, Philadelphia, Superintendent of the Department of the East of the Board of Home Missions. The address was characteristically timely and forceful. One of the features of the exercises was the singing of the choir, under the direction of Fred Kistler. In the cornerstone was placed a metal box containing a historical sketch of the congregation



AT PLAY, DAILY VACATION BIBLE SCHOOL, TRINITY, DETROIT, MICHIGAN

prepared by the pastor, its membership numbering 187, names of the Consistory, Building Committee, contractors, choir members, list of Sunday school teachers, officers and scholars, copy of the *Reformed Church Messenger*, a Forward Movement envelope, Heidelberg Catechism, Church Hymnal, daily newspapers and other articles of Church veneration. At present the congregation is worshipping on N. Franklin Street, in a wooden edifice, the congregation having been established in 1894. The new edifice will be built with buff tapestry brick, trimmed with a white cast stone, making a handsome structure. The gymnasium with adjoining bowling alleys, it is expected, will be completed early this fall.

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Trinity Mission, Detroit, Mich., of which Rev. F. W. Bald is the pastor, and Miss Alvina C. Hannig the social worker, decided this year to limit its D. V. B. School to children between the ages of seven and twelve years. A most successful school was conducted with an enrollment of 75. On the closing night the children gave a very interesting program of

memory work, dramatization, and examination on Bible Lessons, and also exhibited hand work. We give you just a glimpse of their happy faces at play.

#### HOME MISSION DAY

The annual *Home Mission Day* will be observed in November. The General Synod has designated the second Sunday in November for this special day, but some of the pastors and Sunday school superintendents feel that a Sunday nearer Thanksgiving Day would be more appropriate and the special service might be more effective and productive of better results. It is immaterial as to the specific day, only so that every Sunday school and congregation sets aside a Sunday in November when the interests of Home Missions will be considered and when an opportunity will be afforded to make a special appropriation for this work.

This year the offering is to be given to *The First English Reformed Church of Los Angeles, California*, of which Rev. Gustav Von Gruening is the pastor. This church is just moving into a new location, a very excellent site has been purchased and steps are being taken for the erection of a new church building. The opportunities in Los Angeles are so great that this call must find a ready response throughout the entire denomination. A special service has been prepared by Superintendent E. F. Evemeyer, entitled *A Nation-Wide Church*. This is supplemented by a pageant, prepared by Mrs. E. F. Evemeyer, the subject of which is "*The Call of California*." It is hoped that the service and the pageant will be widely used throughout the entire denomination. Much valuable information concerning conditions on the Pacific Coast, especially in Los Angeles, is given in this service and pageant, and the members of our congregations and Sunday schools are entitled to this information. *Plan for a great Home Mission Day in November this year. Make it a Red Letter Day in your Church Calendar. Rally your people to this challenge that comes to us from the Pacific Coast. Here is a distinct Home Mission field which deserves the best that lies within the ability of our people.*



## ABSTRACTS OF THE ANNUAL REPORTS OF THE SUPERINTENDENTS TO THE BOARD OF HOME MISSIONS

### *Church-building Department*

Superintendent Wise reports that during the year June 15, 1923, to July 1, 1924, twenty-one Loan Church-building Funds and ten Gift Church-building Funds were enrolled, to the value of \$37,000. Legacies were received to the amount of \$15,796.65. The Forward Movement receipts totaled \$116,442.64, of which \$99,392.64 was regular and \$17,050 on the co-operative plan. \$94,930.52 was loaned to Missions, and the Missions paid on loans \$55,053.11. The cash and notes to the Tri-Synodic Board totaled \$25,662.47, and to Catawba College \$5,000. Thirty-nine churches were aided in some way or another.

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### *Immigrant Department*

Superintendent Souders reports that the first work he did after his illness was to make an appeal to the Hungarian Reformed Churches and the Hungarian Presbyterian Churches in America, through the Hungarian church papers, for contributions for the distressed Reformed ministers of Transylvania. Probably \$10,000 was contributed for this cause, \$1,000 of which passed through the hands of Treasurer Wise and was taken to Hungary by Dr. Schaeffer. Several meetings of the Bethesda Circle were attended, which was organized for evangelistic purposes and in its early development had the hearty approval of both the General Secretary and the Superintendent. More recently, however, it has undertaken considerable administrative activity which has lessened its acceptability to the pastors and also its general usefulness. The annual meetings of the Central and Western Classes were attended. Both Classes adopted an apportionment of 50 cents for Home Missions and 50 cents for Foreign Missions. Three conferences were held in the interests of the Hungarian Church paper.

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### *Department of the West*

Superintendent Horning reports: "The Missions have made some headway

during the year, as the following summary shows: The increase in membership in Ohio Synod was 5.2%, in comparison with 8.4% the previous year. In Mid-West Synod the increase was 6.3%, as over against 7.2% the previous year. In Ohio Synod all but one, and in Mid-West Synod all but three paid the apportionments in full. The per capita contributions to benevolence were \$5.89 in the former and \$9.02 in the latter; to congregational expenses, including special offerings toward building projects in at least two Missions, in the former \$21.08, in the latter \$19.92. Contributions for all causes in Ohio Synod average \$26.94, and in Mid-West Synod \$28.94, as over against \$19.72 in the former in previous year and \$23.70 in the latter. The average toward pastoral support in Ohio Synod was \$4.52 and in Mid-West Synod \$6.75. Practically all Missions assumed part, if not all, of the increase recommended by the Board through its Finance Committee. Among nineteen Missions in Ohio Synod there are eight parsonages, on four of which the pastors pay an average monthly amount of \$42.60 and four are occupied free of any payments. Eleven rent houses at an average of \$45.55 per month. Among fifteen Missions in Mid-West Synod there are nine parsonages, on three of which the pastors pay an average monthly payment of \$41, and six are occupied free of payments. Six of the missionaries rent at an average of \$62 per month. Parsonages give a greater sense of stability and contentment to the missionaries.

"All Missions in the Mid-West Synod are provided with pastors, although some after prolonged vacancies. In Ohio Synod there are three vacancies not provided for, but one of these has stated supply.

"The Austintown and Grace, Canton, church buildings have been completed during the year. Lowell, Canton, is preparing plans, and Youngstown is urgently in need of a new building, as is also East Market Street, Akron, Ohio; Kenmore, Alliance, Toledo, and Lima, in

Ohio Synod, and Denver, at the present or new site, and Kansas City in Mid-West Synod. Trinity, Detroit, is crowded for Sunday school room in their new building.

"The work of the deaconesses is decidedly helpful in some Missions. This experimental stage may lead to greater efficiency.

"Part time has been given to the Forward Movement, spiritual and financial objectives. In Ohio Synod three Missions report no subscriptions and one has paid 80% of pledge and a number a considerable amount. In Mid-West Synod two have not pledged and two have paid 80% of pledged amount, one subscribed 300% of quota.

"Six Evangelistic Conferences, under the auspices of the Spiritual Resource and Evangelistic Department, were held in various sections of my department, your Superintendent acting as manager. These have proven informing and inspiring. We are looking forward through conferences with pastors and consistories towards putting into operation an even more aggressive program of spiritual intensity and individual and social evangelism in the Missions of this department."

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#### *Department of the Pacific Coast*

Superintendent Evemeyer reports:—

*Work Among the Japanese.*—He discusses the "exclusion act" and states that the average Japanese in California has little or nothing to say on the subject. However, the work is more difficult from the viewpoint of Evangelism, and the non-Christian makes capital of it, but the services are just as well attended and the Sunday schools continue to grow in numbers, but the work of winning the non-Christian is practically at a standstill. The "exclusion act" also increases our opportunity and the responsibility for our work.

*Japanese Mission, San Francisco.*—The outstanding feature of the year was the realization of the Community House. A Girls' Guild was organized. The Christian Endeavor Society is pronounced as one of the four best in the city. The Sunday school continues to

grow in numbers and influence. The Kindergarten is second to none. The night school has been larger in attendance than for some time past.

*Japanese Mission, Los Angeles.*—Work is moving along very satisfactorily under Rev. Mr. Namakawa. The Sunday school continues to be a force, having a splendid band of workers. The night school and Musical Department are the largest in the history of the Mission. A Mission Band is in process of organization. Rev. Mr. Kaneko returned to Japan about ten months ago to be away three or four months, but he has not returned and no word has been received from him. The Consistory requests that he be discontinued as pastor and Rev. Mr. Namakawa appointed.

*First Church, Los Angeles.*—This Mission has had a splendid year; all organizations have grown and especially fine material has come into membership. A building site has been purchased at a cost of \$26,000. It has on it three properties, yielding a monthly income of \$260. The gift of Mr. W. S. Prugh was invested in this lot.

*Trinity, Sherman.*—The situation is well in hand and hopeful; a full program is carried forward and all departments experience commendable growth. The supreme need is a chapel. Several satisfactory lots are available and if the Board can see its way clear to make the Mission a gift of \$5,000 the Mission will assume all balance on the lot and build the chapel.

Supt. Evemeyer also reports that a request has come for an organization at Lynwood, which is a community of about 5,000 people, between Los Angeles and Long Beach. He also feels that there is a work among the Hungarians in Los Angeles in the near future, but that this is not the time for organization. The Home Mission Day Service, "A Nation Wide Church," is ready for press, a leading feature of which is a pageant, "The Call of California," by Mrs. Evemeyer.

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#### *Department of the East*

Superintendent Mullan reported "Seventy-seven Mission charges of ninety-two

congregations. The Superintendent visited seventy of these churches, representing sixty-four charges, and had personal contact with all but three, answered all calls for his service from the Missions, visited seventeen twice and four three times. He held seventy conferences with consistories or congregations. He also visited twenty churches—not Missions—and investigated two possible fields of missionary help.

"Eleven Missions became vacant during the year, ten vacancies were filled and seven are vacant at this time. Four vacant fields are being supplied by Seminary students during this Summer.

"St. Mark's, Baltimore, and St. Paul's, Juniata, went to self-support July 1st, and St. James', Allentown, requests to be supported until January 1st, 1925, when it will go to self-support.

"There was a net gain of 967 to the membership of the Missions in this department—about 8%. Losses about 53% of additions. Average enrollment of Missions now in this department about 14 years and increase of membership has been over 200%.

"Raised for benevolence last year, \$74,868 (seven Missions not reported), about \$12,000 in excess of appropriations made by the Board to the same Missions—an average of \$5.66 per member. Six missions failed to raise the apportionment in full; raised total of 44%. Have paid 37.4% of their Forward Movement subscriptions.

"For local purposes, raised \$244,442.00; average of \$18.49.

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#### *Harbor Missionary*

Dr. Paul H. Land states that since February, when the quota was pretty well exhausted, he has been dealing with such people coming from abroad as were by law exempt from the quota. His work took him to the steamships continually to meet people, advise them and see to their welfare. Many of them came to the Hospice, where they were assisted to find work and permanent homes. Many representatives of German and other benevolent institutions were guests at the Hospice. These people are here to secure funds from the American

churches. Then there have been preachers, students and good members of our own Church who have visited the Hospice when in New York on special business or to attend meetings of various kinds. There has always been sufficient income from the guests to pay the running expenses of the Hospice. The receipts for the year amounted to \$10,135.52, and the expenditures amounted to \$9,999.43, leaving a balance of \$136.09.

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#### *Hungarian Professor, Lancaster, Pa.*

Professor Toth reports that he visited the Hungarian Classes, but failed to get the proposed assessment accepted for Hungarian Students' Fund. Many of the ministers have reported that Hungarian Education Day, which was observed on May 4th, was a real success. The men are all pleased with the pamphlet which was distributed, and many of the ministers used the sermon prepared by Professor Toth. He now has in mind a plan for an illustrated lecture, to be used in his tour among the churches, which he expected to begin the 15th of July, and which will take about six weeks. He planned during June to finish his book on ecclesiastical directions.

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#### *Commission on Social Service and Rural Work*

Secretary J. M. Mullan reports: "The Commission as newly constituted last year by the Board of Home Missions held two meetings during the year—November 16, 1923, and June 18, 1924. Organization: President, Dr. Richards; Vice President, Rev. Paul D. Yoder; Committees: Education, Rural Problems, Industrial Relations. Last year Social Service and Rural Numbers of *The Reformed Church Messenger* and *The Christian World* were issued by action of the Commission, and plans are under way for similar issues this year. The Social Service number will discuss 'The Christian Attitude Toward War,' and the Rural Number 'The Relation of the Country and City.' During the year a pamphlet on 'The Church and the Social Order,' was published as Bulletin

No. 4. A leaflet also was published on 'The Problem of Recreation,' which has been extensively used by the Playground and Recreation Association of America, as well as distributed throughout our own denomination. By arrangement with the Publication and Sunday School Board articles are appearing in *The Heidelberg Teacher* on 'The Rural Background of the Sunday School Lessons,' by Rev. Paul D. Yoder. Beginning October 1st the 'Social Implications of the Lesson' will be written by Rev. David Dunn. A special committee—Dr. Richards, Chairman—is making a study of the causes of war. The Commission has recommended that the Board of Home Missions authorize Miss Zierdt to serve as a social worker under the Commission's direction. The Budget Committee of the Woman's Missionary Society has approved an appropriation for her service subject to the action of the Board. The Commission is functioning in affiliation with the Commission on the Church and Social Service of the Federal Council of Churches, and, through this organization, in co-operation with similar agencies of the other denominations. The present Commission is continuing the policy of granting scholarships to rural pastors to attend Summer Schools. The most aggressive work of the Commission the past year has been done through the Rural Church Field Worker, Mr. Adams, an abstract of whose report is given below."

\* \* \*

*From Report of Mr. Ralph S. Adams,  
Rural Field Worker*

Mr. Adams has been attempting to analyze the needs of the young people during the year and to devise means of organizing the rural church program to meet these needs. He has exerted great effort in getting this message before the pastors and their congregations, individually through Classes and Synods, and through our church publications. His activities during the year include the following: Assisted Rev. H. N. Morse, of the Presbyterian Home Mission Board, in a course on Rural Church Work at the Lancaster School of Theology last

Summer; spent five weeks in the Middle West studying conditions, and two weeks in the South; attended meetings of several Classical and Synodical Committees to discuss with them ways and means of investigation and promotion and to persuade them to undertake certain definite responsibilities; prepared illustrated lecture on the Rural Church Serving the Community; persuaded Mid-West Synod to furnish funds for creating a loan library for rural pastors at the Mission House, Wis.; issued bi-monthly bulletin, *The Rural Church Worker*, and sent same to 1,150 pastors and laymen; served as one of the judges at a Community Products Exhibit; issued and edited rural church issue of the *Messenger and Christian World*; continued effort to complete the survey of our rural churches by questionnaire; conducted courses on Rural Sociology and the Rural Church in all of our Seminaries; co-operated with Classes and vacant rural charges in placing ten Seminary students in survey and supply work for the Summer. Mr. Adams states that through personal interviews he was permitted to learn of the growing desire among Seminary students to specialize in varying types of religious work, especially in religious education and young people's work, but they are puzzled to know how to secure positions in these specialized fields in our own Church, as no provision has been made for the use of such specialists, excepting in isolated cases. He was reminded of the fact that the sentiment of our Church is against the employment of additional administrative and field specialists, even though the work of all departments is greatly impaired by this feeling; also that our Church has created few opportunities for the employment of lay workers in full-time Christian service for those who wish to specialize in their training, but do not feel themselves called to the active ministry. He asks the question as to whether it is not time to begin an educational campaign to show how this attitude is impairing the work of the Church, is not saving money, is causing many of our young people to

(Continued on Page 402)

## OBSERVATIONS OF THE TREASURER

J. S. Wise

THE infrequent traveler is in his element "in the good old Summer time." He crowds the trains and trolleys, the steamboats and sailboats, the boarding houses and hotels; he is on pleasure bent. His vacation season is on and he must make the most of it, and he usually does. *He* is made up of old men, a little less dignified, or old women, a little less concerned about the straightness of hat or the shininess of nose. They are out for a good time and, bless you, they ought to have it, for both have labored and endured much during the year and have fully earned their outing. *He*, also, is made up of a great many young people who are much less concerned about their dignity but much more so about their shiny noses—at least among the women. The vanity case is ever ready. One look into its miniature mirror, and "puff," the deed is done and the shine gone. This group usually attracts attention. The sleepy regulars of the traveling public always wake up and become alert when they board the train. It takes some time for them to settle down. They chatter and flurry like a flock of birds at roosting time. Again *he* is made up of a lot of boys and girls with Pa and Ma in the background. These boys and girls care very little about dignity or shiny noses. They are just natural. It is quite easy for them to look the stranger in the eye and smilingly greet him with a hearty "hello." By exercising a little tact, so as to prevent "rough-house stuff," one can get along very nicely with *him*.

The *he* I have thus far described is not the one who travels in his own super-six or family Sedan, neither the one who travels via Pullman. He is just the ordinary, everyday fellow, who works regularly and hard, whether by hand or head, and who has earned the brief respite from his daily toil. His eyes are open. He sees things by the way. He rejoices in the sunshine and the shade. He revels in the fresh air, so different from musty shop or dingy office. Life looks different to him and he inwardly resolves to face his future tasks with more vigor and zeal than ever. To him a vacation is a

real blessing. Would that there were more of him!

In my own travels I see many things "by the way." Often they are amusing, sometimes pathetic or even tragic. I often wonder what is back of the curtain of reserve one meets on every hand. Sometimes I feel like lifting it, but hesitate, because we never know what the outcome will be. We are very cautious. A simple question will frequently open the way for a flood of woes that are exceedingly tiresome. I have often observed that it is easier to get people to talk about their troubles—whether real or imaginary—than about anything else. And so, I am over cautious, in inviting conversation with my fellow travelers. It is nothing unusual for two people to travel side by side for a whole day and only begin to talk to each other during the last half hour of the journey. Undoubtedly others, like myself, have become over cautious for the same reason. If everybody were to speak of the joys of life instead of its sorrows, I believe there would be much more common ground for sociability among travelers.

About a year ago on my way to Lima, Ohio, I left my sleeping car at Union Station, Pittsburgh, for breakfast. As I sat at the table waiting for what I had ordered, a prepossessing looking gentleman sat opposite to me and gave his order. We looked at each other, smiled, ate our breakfast, and departed. Shortly after I noticed he occupied the section of the car next to mine. He read his paper and I read mine. And so the day passed, both of us reading, dozing and looking out of the window, but never a word passed between us. I suppose my curtain of reserve was pulled down tight and so was his. Imagine my surprise, when I stepped off the train at Lima, where Pastor Jacobs met me, only to learn from him that my fellow-traveler was a well-known evangelist. A hasty introduction followed and both of us regretted that we had missed an opportunity for a day's fellowship simply because our reserve curtains had been in the way.

How to distinguish between a friend

and a bore is not very difficult. Friendliness is easily discernable and its evidences were written all over the evangelist's face as I hope they were also over mine. How we managed to keep our reserve, I do not know, but we did. I met him once since then and we both expressed our regrets.

A short time ago on board train at Akron, Ohio, a robust young man escorted a very punctilious old lady to a seat immediately in front of me. He kissed her affectionately, whereupon I heard her say, "Good-bye, dear, take care of yourself and don't work too hard." "Good-bye, mother," and he was gone. Why the admonition? Surely he looked as though he could stand a lot of hard work. Her tone, as well as her words, revealed a mother's concern. I could not help but reflect that much of the self-pity that makes lazy and indifferent workers out of so many of our promising young men, is often due to over concern on the part of indulgent motherhood. To her, I suppose, this strong, strapping fellow was still in need of her watchful care and protection. She failed to realize how self-reliant he had become. Hard work could do him no harm and he did not look as if he needed the advice given. "Don't work too hard," in his case, I felt, was unnecessary. In these days we have too many who are more afraid of a little hard work than of anything else in the world. The artisan wants less work and more pay. The business man demands a larger profit for a lesser effort. Even professional men propose less service for bigger fees. Mother's advice, therefore, seems superfluous.

I might say much more along this line. Many families separate forever at the railroad stations. Much laughter in one group is often followed by bitter tears in another. With it all the regular traveler is quite familiar. To him life is made up of constant and continuous changes.

He is here today and there tomorrow. He witnesses every phase of life with its kaleidoscopic changes and soon becomes hardened and indifferent to its tragedies and susceptible to its comedies. That is why the man who travels has ordinarily a

keen sense of humor. Vacation time contributes to it and it seems to me that during the hot season or "in the good old summer time," we are actually contributing to Home Missions if we promote and practice the humorous side of our lives. That is, perhaps, the chief reason why our Summer Missionary Conferences are gripping the enthusiasm and stimulating the interest for Missions in so many of our young people. To reach the Conference they travel and when they arrive they find the program packed full of worth while things with plenty of humor through it all.

*(Continued from Page 400)*

turn to other denominations. Mr. Adams suggests that perhaps it is time for us to give serious consideration to the "Larger Parish" method of organization of our rural churches as promoted by the Rural Department of the Congregational Church, as an outlet for the use of the talents of such lay-workers as desire to specialize in Christian Life Service. Mr. Adams also set out in detail the work outlined for the coming year.

"A Nation-Wide Church" is the title of the Home Mission Day Service. "The Call of California" is the significant subject of the Pageant for use with the Service.



TREASURER WISE AND RECORDING SECRETARY SEITZ AT THE KISKIMINETAS CONFERENCE

## THE EXCLUSION ACT AND OUR JAPANESE WORK IN CALIFORNIA

*Rev. Edward F. Evemeyer, Superintendent of the Department of the Pacific Coast*

HOW does the "Exclusion Act" affect our Missionary Work among the Japanese in California? This is a natural and often-asked question. In the first place, the average Japanese in California has little or nothing to say on the subject. This is particularly true of the Christian. They rarely mention the subject and never take the initiative. I have, however, frankly and fully discussed the whole subject with our pastors and leading Christian workers. Manifestly there are two sides to the whole question, from the viewpoint of a Californian.

The "Exclusion Act" means two things for our Japanese Missionary Work on the Pacific Coast. First, it makes the work more *difficult* from the viewpoint of *Evangelism*. The majority, perhaps, cannot understand why "Christian America" should "exclude." The non-Christian makes capital of it. Even some Christians are puzzled. However, up-to-date I do not know of a single case of a stalwart Christian forsaking the ranks. Services are just as well attended and the Sunday schools continue to grow in numbers. When it comes to winning the non-Christian it is different. This is practically at a stand-still. Even well-meaning Japanese hesitate. And to me this is not so strange. It can be only

temporary. The Japanese mind takes it as a matter of fact and is making the best of it. The probability is that a large majority of the Japanese now in California are here to stay. As a matter of fact, California may not want more Japanese by immigration, but she certainly needs the Japanese now here.

In the second place, the "Exclusion Act" increases our *opportunity* and *responsibility*. Long since we set up the slogan of the "Second Generation." It was wise foresight, and much more so now. There are thirty thousand of these in California and most of them will remain. They are coming into our Sunday schools and there is no Missionary Work with greater possibilities anywhere.

The serious, sober fact is just this: That while it may be disappointing to the Japanese anxious to come to California, the Japanese now here have a greater opportunity than ever before. They are needed and are being treated with utmost regard. Their opportunity is ours. We are prepared to do "our bit." In the future it is entirely a matter of capable and consecrated Japanese leadership. This the Japanese pastors accept as being the situation, and, for the most part, are working faithfully at a difficult task.

## THE MUSIC OF MEMORIES

AS I older grow, I find I am storing  
many things,  
Putting all away, but I can touch the  
strings;  
Just like a harp—as it always seems to  
me,  
Is that place, of which I only hold the  
key.  
It is a secret place—but God is always  
there—  
He is in your heart and mine, He is  
everywhere;

The touch of His hand helps to move  
those very strings  
And give out the music that all fond  
memory brings.  
Then should we have regret that life is  
passing on;  
That the end of every day may not mean  
another dawn?  
For the heart is set to music of every  
yesterday—  
As we walked with the Master in the  
sunshine all the way.

ELIZABETH W. FRY.

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### THE SCHWARZWALD CHURCH HOLDS SECOND ANNUAL SUNDAY SCHOOL FIELD DAY

NINE Sunday schools in the territory of the Schwarzwald Union Church (Lutheran and Reformed), Jacksonwald, Pa., held a "Field Day" at the Church, May 31, 1924. The affair was well attended, and all the schools participated in the events. All members on the rolls of the co-operating schools, numbering about 800, were eligible to compete in the contests.

The field events included games and contests for girls and boys under ten years; games and athletic contests for girls and boys, ten to fifteen years—such as foot races, high jump, running broad jump, pole vaults; contests for all above sixteen years—such as foot races and circle games.

Indoor events included a special feature contest, each school being allowed to provide one event—such as class drill,

dialogue, and music; a question-and-answer contest in Bible history, conducted on the same general plan as a Spelling Bee, a list of questions having been previously submitted to each school for study. Such questions were asked as: Who was Israel's leader from Egypt to the promised land? Who was Israel's greatest king? Who said: "Hatred stirreth up strife; but love covereth all sins"? Name Christ's twelve disciples.

Awards were made to schools for highest percentage of attendance at the meeting—loving cup; for the best feature presented—loving cup; for the highest total score in all events—banner; and first and second prizes to individual contestants, and honorable mention. School awards were made for one year and must be won for three years consecutively before they can be held permanently.



GIRLS' FOOT RACE, FIELD DAY AT SCHWARZWALD CHURCH





PARTICIPANTS IN PAGEANT "CARNIVAL OF ROSES AND DAISIES," PRESENTED BY STONERSVILLE SUNDAY SCHOOL

The two cup prizes were won by the Stonersville Union Sunday School. This school had an attendance of 83.7%. The banner for the highest total for all events—the field day winner—was awarded the St. Lawrence Union Sunday School with a score of 96 points.

The local school provided a refreshment stand. The two pastors—Lutheran and Reformed—took part in the activities. The finances, requiring a budget of about \$100.00, was furnished for the most part by the business men in the territory of the schools.

"Field Day" was inaugurated last year as an experiment and proved so popular that it was decided at the time to hold a "bigger and better Field Day" in 1924. This was realized and it was decided this year to make it an all-day event next year.

Pictures of some of the events of this year's program are published herewith.

#### ACKNOWLEDGMENT

By an oversight, the source of an illuminating article on "Farmers' Deflation—Act of Patriotism?" published in this department of the July OUTLOOK OF MISSIONS, was omitted. The article was

copied from *The Social Service Bulletin* of the Methodist Federation for Social Service, of March 15, 1924.

#### THE COUNTY JAIL

The Commission at the recent annual meeting recommended local committees in Classes and congregations to co-operate in local efforts to understand and improve county jail conditions. The importance of this work and its crying needs are being called to the attention of social service agencies by the Department of Community Relations of the Federal Council of Churches. A hand-book for the guidance of such efforts has been prepared, a copy of which can be obtained for ten cents by addressing The Commission on the Church and Social Service of the Federal Council, at 105 East Twenty-second street, New York City.

#### RECREATION

The Commission decided at the annual meeting to make *Recreation* its major project for promotion during the current year. Attention is called to the pronouncement of our General Synod, in 1923, on Recreation, found in the

minutes, pp. 189-191, leaflet copies of which can be had by addressing the Commission's office, Philadelphia. Attention is also called to the Eleventh Recreation Congress, to be held under the auspices of the Playground and Recreation Association of America, at Atlantic City, N. J., October 16-21, Chalfonte-Haddon Hall. The subject of Recreation and the Churches in its various aspects will be discussed. Further information may be had from the Association's headquarters, 315 Fourth avenue, New York City.

### M. E. CHURCH TAKES ADVANCED POSITION

THE General Conference of the Methodist Episcopal Church in its recent sessions at Springfield, Mass., ordered the addition of a strong industrial statement to the Social Creed as readopted and reprinted in the discipline. This statement declares that upon the basis of the historic emphasis in Methodism of conversion, "we must stand for such social measures as will give the inner personal life its chance. . . . We cannot do our full duty to Methodism if we do not insist that industry and commerce and politics shall henceforth lead a new life following the commandments of God and walking in His holy ways." It declares that industry should be made the instrument of an abundant life, and calls not merely for better physical conditions, such as a living wage and all possible safeguards for health and security, but for the higher prerequisites for sound human existence, for the recognition of labor's right to organize, for the laborer's

right to be heard through representatives of his own choosing, for an increasing share of responsibility by labor in the control of industry. "We believe that the time has come for the serious trying out of plans aiming at doing away with unemployment." It recognizes a moral distinction between property for use and property for power, and maintains the principle that a man is entitled only to what he has in some real sense earned. Other significant declarations are: The immediate obligations of the holders of the Christian faith to substitute the service motive in industry for that of profit; and the acceptance of the Golden Rule as the only true guide to the relationships that should be maintained in industrial life. The statement calls upon the Methodist laymen to give careful study to the various experiments that are being made by industrial organizations in co-operative control and profit-sharing, and calls upon Methodist ministers and editors to co-operate in giving publicity to such efforts to Christianize industry as will encourage those who are seeking to find a better way to settle industrial differences than through strikes and lockouts.

### EDUCATION FOR CITIZENSHIP: THE OUTSTANDING NEED OF THE HOUR

If interested in building the social conscience of the Christian Church, investigate the Library Loan Package Society of the Congregational Education Society, Social Service Department, 14 Beacon Street, Boston, Mass.

This service is intended for ministers who desire to preach a series of sermons on topics which have to do with the great social problems of the day; Leaders of Study Groups desiring to take definite steps towards a better society; Open Forums where people have an opportunity to express themselves and hear what others believe; Mid-Week Services, where it is desired to spend about three months in the study of Christian principles as applied to present-day problems.

The Library Loan Packages contain twenty pamphlets and reprints and one study outline. They may be rented for three months for \$1.25 plus the postage.



NEWSPAPER RACE AT SCHWARZWALD  
FIELD DAY

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## HOW HAVE YE KEPT FAITH WITH THESE?

THIS is a question that all lovers of peace and goodwill do well to ponder, especially in the present unsettled condition of the world. These words we found beneath a picture, illustrating a vast cemetery in France, with thousands of graves, and in the midst of it all, stands a figure of the Prince of Peace. One of the constant and the loudest voices heard during the progress of the World War was, "A Fight to End War." Many a mother gave her son to the death, in the inspiration of this fine sentiment. Many a brave son made the supreme sacrifice, in the hope that he was offering his life as "a peace oblation" on the Altar of War. From millions of graves in battlefields across the sea now comes the silent message, "They Fought for Peace."

Vain, indeed, do we look for the cure of strife to the men of the world. Armies and navies may be a necessity for the protection of the material interests of mankind, but they will never bring in that higher order of life and conduct which Jesus came to establish on the earth. It is only His Gospel that will create the condition that will enable all men to dwell together in unity and peace. Until men of every nation will inbreathe the spirit of the Man of Galilee, the passions of envy, hatred and malice will control the actions of all mankind. Here is a wonderful opportunity for the followers of Christ. It is also an inescapable responsibility. Just as soon as the millions of Christians will enter into an active co-operation to frown upon every attempt to foster the spirit of ruthless warfare will the Dove of Peace wing her flight o'er all the habitable globe.

We should hail with grateful delight the recent declarations of denominational assemblies and general conferences on the subject of war, but unless these splendid sentiments will lead to action, they will take the usual course and be buried in the

archives of great churches. What the Church of Christ needs today is some powerful broadcasting station that will distribute these messages of peace into all our local churches, but, then, it will require more than a crystal set to catch the clear and solemn sounds of truth and righteousness.

"Pastors and laymen and women can promote the cause of peace not only in their own churches, but also in the various groups and associations of which they are members. *Enthusiasm for a Christian world-order can pass only from person to person.* Let earnest workers therefore take the initiative in getting short and pointed resolutions passed in church meetings, ministers' associations, denominational gatherings, clubs, ward meetings and on every suitable occasion. It is important to get all kinds of organizations and groups on record. Such actions help to create public opinion as well as to record it."

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## WELCOME HOME!

The many friends of Dr. and Mrs. William E. Hoy and Miss Gertrude B. Hoy, of Yochow City, Hunan, China, will be glad to know of their safe arrival in San Francisco on August 8, 1924. Dr. Hoy sent a telegram to Secretary Bartholomew with the message, "Splendid voyage," which indicates that all are well and happy. After a brief visit to their son, Dr. William E. Hoy, Jr., at Clinton, S. C., they will locate in Philadelphia and their permanent address after September 1st will be Pine Lodge Apartment No. 101, 4816 Pine Street, Philadelphia, Pa. It is most opportune that the furlough of Dr. Hoy should have been timed during the period when China will be the theme for Mission Study. Welcome to the homeland!

## WHAT THE FORWARD MOVEMENT HAS DONE FOR THE WORK OF FOREIGN MISSIONS

THE Forward Movement came at a time when the Foreign Mission work needed tremendous reinforcement. It came at the end of the great war when the whole world felt the need of a new spirit and a new life, to save it from utter ruin. The new world which seemed dawning must be built on spiritual foundations, for the old were no longer adequate.

The needs of our own work in Japan and China had been piling up, until the workers themselves had become almost disheartened. There seemed to be no way of supplying these needs, and now the new difficulties which the war thrust on the Foreign Mission enterprise became well-nigh overwhelming.

It was at a time like this that the General Synod launched the Forward Movement amid the greatest enthusiasm and under the most intense spirited fervor that had perhaps ever been witnessed in our Church. This Movement sent a thrill of new life through our entire denomination, which reached the farther-most ends of our Foreign Mission fields. It put new heart and new hope into our missionaries. It created a new morale in all of our workers. They believed that the Church was in earnest, and that from now on the work would not be permitted to languish.

This is the first thing that the Forward Movement did for the work of Foreign Missions.

It also created a new interest and enthusiasm at home. The spirit of optimism was aroused both in the Board and in the Church. The Church got a new vision of her great strength. She learned to know what her resources really were. Henceforth no task would be too big for her, if it seemed clearly to be the will of God that she should undertake it.

This spirit was necessary to carry the Church through the crisis that was confronting her—a crisis that has not yet passed. Though some of the most pressing needs of our Foreign Mission work have been met, there are many others almost equally pressing that must wait in

the fulfilment of the pledges which the Church made when the Forward Movement was launched.

The Forward Movement has poured more than half a million dollars into our Foreign Mission work. One does not like to contemplate what would have happened to our work without that aid. But it seems to me that we would be crippled beyond words to describe, if it had not been for the Forward Movement. How we could have escaped disaster to our work, I do not know. I thank God constantly for the Forward Movement. It was His way, I believe, of helping to save our work.

A few concrete facts will help to show what the Movement has accomplished in the Field:

A number of new missionaries, for whom those on the Field had been pleading almost with tears, have been commissioned and sent forth. Nearly \$200,000 have gone into reinforcements. Twelve missionary residences have been built. On the Middle School, North Japan College, \$70,000 were spent; on the Eastview Schools, China, \$45,000. Greatly needed chapels have been erected, lots purchased, heating plants installed, properties repaired, scientific apparatus bought, students assisted and many other urgent necessities supplied.

The whole Church can take pride in the achievements, which God has enabled us to accomplish for Him, and she should now gird herself with the Spirit and power of God in a supreme effort to realize the goal of her endeavor during the last year of this God-inspired Movement of His Church.

C. E. CREITZ,

*President of Board of Foreign Missions.*

### A NEW PAMPHLET

"Early Struggles of Our China Mission," by Secretary Bartholomew, tells the early history of our work in China, now 25 years old, in an impressive manner. Copies may be had for free distribution.



THE SPIRITUAL CONFERENCE OF THE REFORMED CHURCH AT  
MT. GRETNA, PA., 1903

#### AFTER TWENTY-ONE YEARS

IN the rush of the present we are apt to lose sight of the past. All of us owe a heavy debt to those who have gone before on the journey of life. We may know more (in our own estimation) than the leaders of former days, but there can be no doubt that we have been building on the sure foundations laid by them. It is thoughts like these that began flitting through the mind as Mrs. J. Rauch Stein brought to view the old picture which appears above, and which we believe will have special interest to many of our readers.

It was in the year 1903 that the Spiritual Conference of the Reformed Church met at Mount Gretna, Pa., and, if we are not mistaken, at that meeting it was agreed to transfer this gathering to Lancaster, Pa. With one or two exceptions, all the delegates in the picture are recognizable by the writer. A goodly number have gone beyond the scenes of

earth. These were among the great men of the Church, and their noble lives should inspire those of us who remain to "carry on," with a holier zeal, the work they left undone. Of all of them it may be said, "they made full proof of their ministry," and we do well to follow in their train.

#### HOY FAREWELL IN CHINA

ON the day of their departure from Yochow City, May 16, Dr. and Mrs. Hoy and their daughter, Gertrude, were tendered an impressive Farewell Party by the students of Huping Christian College. We will let the students tell the story in their own unique fashion:

In the afternoon came the Farewell Party under the auspices and management of Huping Y. The decoration for the meeting place was not made of material beauty, but of the blooming love from the innermost of men's soul. Gifts and farewell speeches, as true expressions

of their thankful spirit, were continuously presented by representatives from Huping, and her daughter schools, church in town, and its daughter churches, Girls' School, Women's School, and Nurses' School. And they were presented in such a joyful manner that none noticed the flight of time.

To Dr. Hoy the former students of Huping presented a beautiful embroidered photo of the Doctor himself, and the student body a golden memorial medal which had a cross inside. On the medal were inscribed The Light of Huping above the cross, and Love in its center. The spirit that underlies these gifts is revealed for the most part in the farewell speeches.

*Speech Made at the Presentation of Gold Medal to Dr. Hoy by Huping Students  
Mr. Chairman, Ladies and Gentlemen:*

On behalf of the student-body of Huping Christian College, I beg leave to speak a few words of farewell to Dr. Hoy, Mrs. Hoy and Miss Hoy. We are sorry that Mrs. Hoy cannot be here with us this afternoon, but let us hope that she is enjoying herself in another way.

For more than twenty years Dr. Hoy has been serving in this part of China. As founder and head of the Yochow Mission in general, and of Huping Christian College in particular, Dr. Hoy has largely accomplished the aim of his life. Through his vigorous spiritual influence, many a soul has been won to Christ, thus contributing enormously toward the up-

lift of China. Under his efficient presidency of our College, hundreds and thousands of our boys and young men every year can have an opportunity of receiving an education—a Christian education. Absolutely none of us can give an adequate expression of our profound indebtedness to our beloved Dr. Hoy. It is simply because of his sincere love to our country and our people that Dr. Hoy has spent the greater part of his life in China for the Lord's cause. In his wonderful and victorious life we find an inspiration that is impelling to all.

Mrs. Hoy's work in helping and Christianizing the women of Yochow is equally praiseworthy. The fact that she works whole-heartedly despite untold difficulties still remains fresh in our minds.

Miss Hoy has been rendering an immense service in promoting the education of girls in Yochow. It offers to our sisters an opportunity to be schooled, thus giving a spirit of enlightenment to the womanhood of this undeveloped city. We must recognize that, through the strenuous efforts of Miss Hoy, Ziemer Girls' School has come to be the leading girls' school of this region.

Now, at this hour of departure, when we think of the happy associations we have had with Dr. Hoy, Mrs. Hoy and Miss Hoy, we will feel all the more sorrowful and heavy in our heart. May Dr. Hoy be a strong spokesman at home for our work here so that a greater harvest can be reaped in the time to come.

*(Continued on Page 416)*



LAN TSING GAN IN SUMMER (CLEAR SOUTH BAY)—PART OF TUNG TING LAKE—  
A BEAUTIFUL INLAND SEA

## TUNG TING LAKE

**T**UNG TING LAKE is in the north-eastern part of Hunan. An old teacher once told me that it was the largest lake under heaven! In ancient times, when China was the whole world to the Chinese, this statement could, of course, have been accepted as true.

About Tung Ting Lake clusters much of the folk-lore of China; and much of the commerce of western China is borne on its bosom to the Yangtse.

Chün Shan, an island celebrated in legend and song, is in this lake, near Yochow.

Bien Shan, another island, is just opposite Huping College.

Lan Tsin Gan, a favorite anchorage for all kinds of craft, is a ramifying bay between Huping and Yochow.

Important cities are situated upon this lake: Yochow, on the east; Hwa-yung, on the north; Changteh, on the west; and Yuen-kiang on the south. The lake is probably two hundred and eighty-five miles in circumference.

The heavy rains of spring, and the melting snows from the Thibetan mountains swell the lake. It begins to rise about April, and by midsummer has gained its greatest depth. Steamers can then ply between Hankow, Changsha, and Changteh.

Like on the Sea of Galilee, storms arise very suddenly, and the lake on such occasions presents the appearance of a turbid sea.

In the early autumn the water begins to recede, and by the end of November the lake has receded so far that it is transformed into a vast mud flat with marshy streams flowing through it; and only small launches and sailing vessels can navigate where in the summer time even ocean going vessels may have been seen!

Along the margin and in all the bays and inlets luxuriant grass springs up in the early springtime, and what was erstwhile a flood of waters becomes a mass of waving green. And so it is, that the plain in front of Huping, which in the summer is a bay of deep water, where sailing vessels anchor at our very gates, is in the winter a broad grass plain nearly a mile wide!

Many fisherfolk find a livelihood in the lake. Their catch varies from shrimps and silver fish of hardly more than an inch long, to carp and sturgeon bigger than a man. The student who sits at my desk tells me that last summer he saw a sturgeon shipped to Hankow which weighed more than 400 pounds. Here also several years ago was caught that white dolphin that put Charles M. Hoy's name among the scientific collectors. Schools of black porpoises are frequently seen; the white dolphin much more rarely; but it is an interesting object as it tumbles along leisurely through the water.

Waterfowl also are numerous, espe-



BOATS AT ANCHOR IN LAN TSING GAN—A SAFE PLACE ON A STORMY DAY

cially during the winter months. The wild geese, thousands of them, come down from Siberia; ducks and grebes and mergansers, in great numbers. Snipe and lapwing, avocet and plover, herons in abundance; wild turkeys, also, and pheasants.

The basin of the Tung Ting Lake is an immense safety reservoir for the floods of the Yangtse; and it is due to this fact that the Yangtse is a producer of wealth rather than a destroyer of property as

the Yellow River is. For the Yellow River, having only its own unstable channel to take care of the floods that flow down, is constantly overflowing, devastating farms and destroying cities; but the floods that flow down the Yangtse when the snows of Thibet melt, back up in this Tung Ting Lake Basin, until they can quietly flow off down the channel to the sea.

MRS. EDWIN A. BECK.

Yochow City, China.

## CHUN SHAN

CHUN SHAN is a large island ten miles from Yochow City. It was formerly called Hsiang Chun because a famous queen by that name roamed over the mountains, died, and was buried in the depth of the woods. Later on a temple was erected to her memory. In the Seng and Yuen dynasties her spirit was supposed to exercise great influence over the waters of the lake. Whoever wished to cross the lake safely, first offered sacrifice and prayed before her altar.

The island is irregular in form and is three miles in circumference and occupies a high elevation at the southern end.

Chun Shan is specially noted for tea. For centuries the tea from this island was sent to Peking to the Imperial household. Water from the Stork Well in Yochow City used to accompany the tea. Spotted bamboo is also a characteristic of the island.

The black crows and golden tortoises of this island were held sacred and no one was allowed to molest them.

Several temples have been erected on this island to the memory of heroes of olden times. Some of them are still kept in good condition and are of interest to travelers. Emperor Wu, of the Han Dynasty, is said to have caught a shark in one of the creeks and it has since been called the Shark Creek. The Orange Well, or Liu Lin Well, is another place of interest. Mr. Liu Lin was a famous scholar who conducted a school near the site of the well. In times of great draught this well never goes dry, but furnishes cool, clear water for the

people of the island. It cannot go dry, it is said, for it has subterranean connection with the ocean. The Loud Singing Bower, the Pavilion of the ancient Emperor Shien Yuen and the graves of the Empresses Shun are historic ruins that have made the island famous.

When Emperor Shun visited his princes on a tour of inspection, he died. His two Empresses, the daughters of Yao, who had served him faithfully and loved him well, were so anxious about him that they started out to search for him. When their boat anchored at Chun Shan they were very tired from their long journey and they stopped here to rest. While resting they received the sad news of the Emperor's death. They were broken-hearted and their tears fell like rain on the bamboo shoots so that when these grew up they were found to be delicately mottled. At last the Empresses, crazed by their great grief, committed suicide by jumping into the



THE TWO ISLANDS AS SEEN FROM HUPING COLLEGE, BIEN SHAN AND CHUN SAN BEYOND IT



river. Their bodies were recovered and they were buried on Chun Shan where the tomb can still be seen. A temple was also built to perpetuate their memory.

Many centuries ago there was said to be a cave on this island that contained gallons of wine. This wine was said to be magical wine and brought eternal youth to whoever drank a sip of it.

Emperor Wu, after gaining many conquests in battle, greatly desired eternal life in order to enjoy his conquests. He sent envoys to Hunan to search for the cave and the magical wine. After praying and fasting for seven days they began

their search. They found the cave but managed to secure only a half cup of wine. When they returned to Peking and were about to deliver the wine to the Emperor, a petty officer rushed in and grabbed the cup and swallowed the wine at one gulp. The Emperor in rage commanded that the officer's head should be cut off, but he bravely defended himself by saying that if the wine was the elixir of life then the Emperor could not kill him, but if it was not, then the Emperor would be killing him for something that was worthless, so he was given his freedom.

## THE STORY HE TOLD

*Hendrine E. Hospers*

HE was sitting in my big chair at evening, resting for one short day, here in our home in Saga, from his strenuous campaign, this tireless warrior for Christ, Paul Kanamori. We were all gathered around him for our evening worship, and after singing and reading the Scriptures, this is the story he told. It is an earthquake story, but different from most of them:

"I was preaching in Okayama. After the meeting I prayed. I prayed as I always do, that my children may be safe from earthquake, fire, robbers and pestilence. I believe in praying concretely, for just what I want, not merely, 'God bless my children.' Then I went to sleep in peace.

"The next day a special edition said: 'Tokyo and Yokohama destroyed.' That meant my children and home too. Perhaps it was exaggerated. Another message came: 'Completely destroyed, thousands killed.' I decided to go to Tokyo to investigate. Perhaps my children needed my help. When I left home I asked my daughter to go to the bank on the first of September. If she had gone, she would be uptown between eleven and twelve, just at the time of the earthquake. If she had not gone, she had no money.

"I reached Kobe, and found that the railroads were destroyed and boats full. Also, that I had to take along provisions

for three weeks. I collected food, candles, bandages, medicines, bottles of water, and applied for passage on the steamers. Fortunately there was a place for me.

"I arrived in Tokyo, walking through the city to my home. Desolation was everywhere. I passed some scenes that were horrible. Gradually I neared my home. Everywhere buildings were shattered and passed over by fire. I came to my street. Here too was desolation.

"I came to my gate, and with wonder in my heart I saw that it was standing! I walked down the path. Through the dusk I could see the door and my house. It was standing. I opened the door and called my children and out of the darkness one, then another, and another and another—all four of them rushed out into my arms and said: 'Father, is that you?' I said: 'Are you all safe.' 'And not hurt?' 'No, not hurt at all!'

"They were all safe. Such a surge of thankfulness came over me, and then a surge of shame! I had prayed, but still I had come to find my children because I doubted that God had taken care of them. Here I had found them, unhurt, and my home not damaged at all. Fire had laid waste the surrounding houses, but my house was untouched. Robbers had looted freely, but had passed over my house. Sickness had come to others but my children were

happy and well. They had food enough, and laughed at me for bringing water from Kobe. The only thing they used in my pack which I had so carefully prepared, were the candles!

"And then I asked my oldest daughter, 'Did you go to bank!'

"Yes, I went to the bank, and came back with the money half an hour before the earthquake occurred!" They had money and everything they needed. God was good. He had saved them from earthquake, fire, robbers, pestilence."

Then I asked: "But Mr. Kanamori, did you lose nothing at all?"

"No, I did not lose a thing. Here is something interesting. When I was exposed to higher criticism and 'took it,' I left my pastorate and accepted a government position. It was at the time when the movement for postal savings began in Japan. Some one was needed to lecture throughout the country, and I was appointed. The sermon I preach now is 'Shinko no Susume,' 'Encouragement of Faith,' the sermon then was 'Chokin No Susume,' 'Encouragement of Saving.'

"At the end of the campaign the government presented me with a solid gold

sake cup, the usual official present. It was very valuable, but useless to me. Because of its value it was a cause of worry. I had a friend who lived on Nihonbashi, one of the busiest places on the Ginza in Tokyo. This friend promised to take it and sell it for me for about three hundred yen. This was three days before the earthquake. Nihonbashi was completely destroyed and swept by fire. Everything this friend had was gone. I never once thought about that cup. When I met my friend I sympathized with him, and then he said:

"And your cup was —"

"Oh, never mind about that cup: I'm glad it is gone!"

"But he said: 'I have it. I found it.'"

"And there was that cup unhurt! So you see I did not lose one thing?"

We all thought a few minutes after he stopped, then he said: "Now we will pray." We all knelt and bowed while this strong man of faith prayed and asked of God definite things for us all. It was a prayer overflowing with confidence and trust and thanksgiving.

—*The Record of Christian Work.*

## ALI, A FOLLOWER OF CHRIST

*Rev. Bernard D. Hakken*

PERHAPS to no other class of people are the great contrasts of life brought out so clearly as they are to missionaries. Looking round about us here in Arabia, we have the opportunity of seeing how unequal and varied life is. On his arrival, the missionary is immediately confronted with the great difference between this land and our homeland in physical geography. Then the great difference between these people and the home folk becomes apparent. After that one thing after another impresses itself upon the brain. Riches and extreme poverty, simple wisdom and inexpressible ignorance, ancient customs and methods of work, side by side with the latest inventions which have been recently introduced by the Westerner, all make themselves felt. But perhaps the greatest contrast of all which is brought home

forcibly day after day is the great contrast between the Religion of Love and the Religion of Law, the Religion of the Inward Soul and the Religion of the Outward Act. This great contrast has been especially felt by us in Bahrein these last few weeks through the conversion from Islam of a young man named Ali Bin Rashed. Let me try to tell his story.

About a year ago, Ali Bin Rashed came to our Bible shop and told the colporteur that he would like to know more about Christianity. What he knew had been gathered from the Koran and of course that was not much, but it was enough to convince him that Christ was the greatest and most illustrious of all the prophets who had gone before, not even excepting Mohammed. This, coupled with a knowledge of the moral corruptness of Islam, led him to inquire for

instruction in Christianity. He was given a New Testament and various tracts for he, very fortunately, could read. Since that time he has been given lessons very regularly by Rev. G. J. Pennings and has continued to read the Gospel faithfully. His work has been very conducive to Bible study as he has been a captain of a sail boat plying between Bahrein and other Arabian ports and many otherwise idle hours were used for spiritual gain.

About three or four months ago his father sent him to Bombay to do some buying for him and while there, Ali searched until he found a convert from Islam and had many conversations with him. There he made his resolve to be a Christian and came back and notified Mr. Pennings of his intention and asked for baptism. It was decided that he should be baptized just before Mr. Pennings left on furlough, but the young man's work prevented this until after the Pennings' departure. He had been forced to sail to another port just before the Sunday set for his baptism. On his return he came to us and was very anxious that his baptism take place soon. Then he went home and told his father that he had become a Christian. His father became very angry, expelled him from his home and threatened to kill him unless he came back to his old faith. For two days he stayed at the home of one of his friends and then he came to us and told us what had happened. He had lost all that he had in this world. He had no home. His work was taken from him. He worked for his father, who even had the papers of ownership of the boat which had been written in Ali's name, changed back to his own name. That Sunday he was baptized. Since that time practically all of his friends have left him, even refusing to return his greetings when he meets them on the road. He has been living in the Mission house because his life is in danger. And the most wonderful part of it all is that he realized that all this would happen to him when he announced that he was a Christian and yet he has braved all and confessed Christ.

The week following his baptism, many

people came to see him to try to bring him back to Islam. His father took the matter up with the government, trying to get the sheikhs to force Ali back into Islam, but he was unsuccessful. Then he came to see his son and tried all he could through threats and finally through kindness to bring his son back to him. He opened his home to him again, offered to again give him work and even said that he would not interfere with his religion if he would only come back and live at home. But Ali does not trust him and does not dare to go back for fear of his life. But he did promise to visit his father as often as possible.

It was my privilege to accompany him on his first visit home. He lives on another island, a short distance from here. While walking from the pier to his home, in fact whenever we showed ourselves, we were followed by a crowd of from twenty to thirty people. I thought it was all because he had turned Christian, but I found out afterward that the people were trying to get outward indications of his new faith. They were quite surprised that he had not put on European dress and many times he was asked, "Don't you wear a hat like those missionaries?" Quite often since that time we have been asked what Ali's new name is as they think that his name must be changed since he is now a Christian. Finally we arrived at his home where he was received in silence. Here the young man got out his Bible and read great portions to his father and gave a wonderful testimony. He tried to show his father what had led him to Christianity and what Christianity is. He tried to show how far superior Christ was to Mohammed and how great a difference there is between Christian ethics and morals and those of Islam. The same testimony was repeated later when we visited his especial friends and pals. It is remarkable what a grasp of the essentials of Christianity he has. He also has a fine grasp of the Koran and he uses this knowledge effectively in discussions.

Since that time we have made other visits to his home and many of his old friends have come to visit him. This has given him a good chance to witness

and he has seized every opportunity. The other day I stepped into his room where he was entertaining two of his relatives and there found him with a Koran open before him, proving that Mohammed was a sinner and showing the great contrast between him and Christ as found in the Koran itself.

But persecution is just beginning. Daily he is insulted. Many false stories have been circulated about him and all sorts of things are done to make his life unpleasant. Men will not walk the streets with him for fear of being identified with him. The usual greeting of "Peace be upon you" is withheld from him, but Ali tells us that he has never had greater peace in his life and that even though he has lost all as far as worldly goods go, he is happier than he has ever been. He says that the words and actions of the crowd do not bother him for he has something that the people cannot take from him.

How different is his whole outlook on life than the outlook of the Arab Moslem! The great contrast is most vivid. In place of hate and bigotry, one sees love and tolerance; in place of rank egotism, one sees humility and humbleness; in place of a mind uncertain of the future, one sees a mind and heart at peace with God. In all his actions he is different and one wonders at the great change the presence of Christ makes in a life. Some of the first Christians were called "these that have turned the world

upside down" and one can see very easily why this charge was brought against them. May God send many more like Ali who will turn the world of Islam upside down, putting love where there was once hate, turning Mohammed down and raising Christ on high, rejecting the Koran with its "they did not kill Him and they did not crucify Him," and putting in its place, "And they crucified Him," in order that, "whosoever believeth in Him should not perish, but have everlasting life."

—*Neglected Arabia.*

### LOST AND FOUND

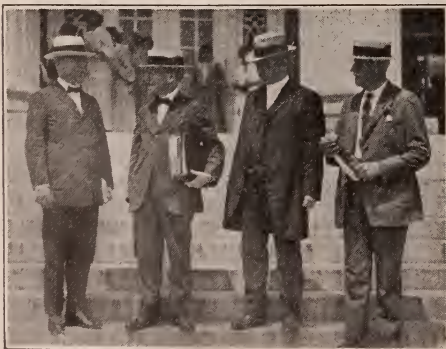
A CURIOUS little tale is told in The Girls' Friendly Record by Miss Sally Peck, of Kyoto. The head of the Day Nursery, a trained Japanese nurse, on one of her visits found a woman who was about to throw away a very charming baby. Because of some combination of inauspicious circumstances it was absolutely essential that the baby should be discarded to appease certain devils. The only possible way out of it would be if the baby were left at some point where four roads met, and some one found it and brought it to the mother who could then "adopt" it with a clear conscience.

The nurse learned where the baby would be left, Miss Peck kindly hid herself near by, an old woman came along and put the baby down and marched away looking back. A crowd gathered, Miss Peck collected the baby, returned to the day nursery, dressed it in warm clothes, took it to its erstwhile home and explained to the mother in polite Japanese that this was a very nice baby she had found in the street. The baby was adopted with due solemnity and all was well—except that the home was a pitiful poverty-stricken place in which to bring up the poor little baby.

(Continued from Page 410)

In the meantime, let us pray that our friends may have a safe and pleasant journey on their way home. During their sojourn at home, we must remember them and pray for them every day so that we can still be together in Christ!

—HUPING.



AT THE FREDERICK CONFERENCE, DRs.  
SCHNEDER, BARTHOLOMEW, CREITZ  
AND MOORE

## LETTERS FROM CHINA

IT was a privilege to attend the meetings of the North Hunan Presbytery at Changteh on May 7th and 8th. There was a splendid spirit among all the delegates present and a confident feeling that with the coming years the Presbytery will become more and more a vital factor in the running of the Chinese Church. Elder Shao-i Djou, Rev. Bysted and I attended the meetings from our Shenchow district. Action was taken to enter the "Church of Christ in China" at the meetings in 1923, and at this meeting it was decided to change the Church name of the Chinese Church to this new name, as soon as the various Consistories and Missions voted favorably on the proposition.

You know about this movement, of course, to establish one large Protestant Church among the Chinese Christians—as the matter has been developing for some years. At some places the new Church is functioning well, while at others there have been more or less local obstacles in the way that have hindered the carrying out and working out of the plans for the united Church. But, it looks as if there is some progress each year, and it looks as if ere long all the various Churches making plans to get into the one organization will indeed be in it and a part of a going concern. As I understand, the Churches planning on entering the one Church are the Presbyterian Church North (U. S. A.), Presbyterian Church South (U. S. A.), United Presbyterian, Presbyterian Church of Scotland, London Missionary Society, American Board or Congregational, Reformed Church in America and our own Church. I heard last week that the Swedish Evangelicals may also enter the organization. I believe our Mission acted on this union policy some years ago—before I came to China.

It is certain that the Chinese want a united Protestant Church for the Chinese Christians, though I don't suppose they will object to our keeping our various denominations as foreigners as long as we want to. We voted at this meeting to go in with the Hupeh Presbyteries and form

a Hupeh-Hunan Synod of the new Church—which Synod will then be made up of London Missionary Society, Scottish Presbyterian, Presbyterian North (U. S. A.) and our own Church. If in union there is strength, this organization ought to be a splendid force to help the Chinese Christians stand up against the evil and sin on all sides of them. Our Rev. Keller is a delegate to this Synod meeting. Rev. Whitener and I are alternates.

GEORGE RANDOLPH SNYDER.

\* \* \*

Easter Greetings from China. This will sound old and out of place by the time it reaches you, but such are the ways of this little world of ours in which we live, and strive to make better because of our having lived in it. We are now in the midst of the Holy week, which means so much to us because of what it meant to our Blessed Lord and Savior Jesus Christ, and we are also trying to impress upon the hearts of the Chinese the deep significance of Christ's sufferings, death and resurrection. We are holding special services every evening this week in both street chapels, and it is gratifying to see the interest shown by non-Christians as well as our regular members and attendants. As our old church building is being torn down, we are without a central place of worship, and are compelled to hold Sunday School in five different places and preaching services in three places on Sunday mornings instead of all assembling in one House of Worship. Plans are being submitted for the new Church, but it will be a long time before we will be able to assemble in it. So we are making the best of the situation, and ask God's blessing on our efforts in His service.

Besides our regular work we are kept busy gathering material and writing articles for the Twenty-fifth Anniversary of the China Mission. We are hoping to make the China year a time when our good people at home will see the need of liberally supporting our work here in China. Your task has always been a

big one, and the loss of Dr. Good as President and faithful worker in the cause of Foreign Missions will not tend to diminish your work. We pray that the Lord will continue to bless your noble

and untiring efforts in His cause, even as He has richly blessed them in the past. "We can do all things through Christ, who strengtheneth us."

LOUIS C. BYSTED.

## BOOK REVIEWS

*Fare, Please.* A vivid and fascinating play in which Mr. Czako meets two types of Americans and learns something about the Golden Rule and passes it on to his young son. Taken from the author's volume of Missionary dramas entitled "Short Missionary Plays." Price, 10 cents.

*The Girl Who Fell Through the Earth.* It is easily produced, and will strongly appeal to children while it gives them definite information about the land and people of China—the subject for Mission Study this year. Price, 15 cents.

By Margaret T. Applegarth. Published by George H. Doran Company, New York. These are two of Miss Applegarth's entertaining little plays, taken from larger volumes, each is now given in convenient form for producing, and can be purchased in quantity.

*Can We Find God.* By Arthur B. Patten. Published by George H. Doran Company, New York. Price, \$1.60 net:

The sixteen chapters of this book enter into the many avenues of approach to God. The human heart yearns for clear directions along these ways; and this author has, with sincerity and sympathy, attempted to guide his readers helpfully. His style is very clear and convincing, and even those who may differ somewhat upon some of his views of the mystical life, will be deeply impressed by his clear thought. The author feels that mysticism is a real part of the practical, modern Christian life. A true mysticism of the spirit, that will

color the everyday experiences and lift life up to high levels. In concluding he says, "Find God where he finds you: find him in and through Jesus Christ, the world's Master Mystic."

*The Master Missionary Series.* Publishers, George H. Doran Company, New York. Price, \$1.35 net, each volume.

Of this new series, three volumes of the six are now ready:—Vol. I, David Livingstone, by Hubert F. Livingstone Wilson; Vol. II, MacKay of Uganda, by Mary Yale; Vol. III, Chalmers of New Guinea, by Alexander Small. The adventures of great pioneer missionaries are always fascinating, especially when they are written in a simple, direct and forceful style. This is the character of these popular volumes. While they are of special interest to the young, those of maturer years will peruse them with delight. The type is of large, readable size and the illustrations will at once rivet attention. Livingstone, MacKay and Chalmers are names that are known to all intelligent students, but the personalities of these heroes, and the nature and scope of their labors deserve restudy, more so when presented in modern lights and by those in closest touch with the latest material. The story of Livingstone is told by his grandson; that of MacKay, by a writer who had at her disposal the latest facts, and that of Chalmers by Mr. Small who gives a vivid portrayal of a martyr to the cause of Missions. In Sunday Schools, where there are libraries, these books should find a place.

## BOARD OF FOREIGN MISSIONS

### Comparative Receipts for the Month of July

Synods	1923			1924			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$3,911.79	\$832.17	\$4,743.96	\$4,541.65	\$1,160.61	\$5,702.26	\$958.30	.....
Ohio .....	560.00	800.45	1,360.45	1,278.42	1,626.97	2,905.39	1,544.94	.....
Northwest .....	173.00	7.00	180.00	75.00	30.00	105.00	.....	\$75.00
Pittsburgh .....	1,047.40	25.00	1,072.40	925.00	234.15	1,159.15	86.75	.....
Potomac .....	427.96	806.05	1,234.01	1,115.57	1,474.04	2,589.61	1,355.60	.....
German of East..	153.00	50.00	203.00	575.00	34.00	609.00	406.00	.....
Mid-West .....	329.00	29.79	358.79	248.10	10.00	258.10	.....	100.69
W. M. S. G. S.....	.....	1,243.13	1,243.13	.....	1,039.98	1,039.98	.....	203.15
Annuit Bonds .....	.....	500.00	500.00	.....	1,000.00	1,000.00	500.00	.....
Miscellaneous .....	.....	881.69	881.69	.....	46.00	46.00	.....	835.69
Totals .....	\$6,602.15	\$5,175.28	\$11,777.43	\$8,758.74	\$6,655.75	\$15,414.49	\$4,851.59	\$1,214.53
					Net Increase.....		\$3,637.06	

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## INSTITUTE FOR A CHRISTIAN BASIS OF WORLD RELATIONS

THE college year had closed and one group of students had just left Vassar. The posters and announcements of Commencement festivities were still in conspicuous places when another group of women students reached the college. This group came to consider, in the light of Christian thinking, the problems which face America today.

It was the 14th of June. One hundred and seventy women, differing widely in racial, religious and political affiliations, came from eleven countries and fourteen states to find direction in bringing about a better social order in the world. Representatives came from missionary organizations, the Y. W. C. A., the Catholic Y. W. C. A., the Colleges, Federated Woman's Clubs, the W. C. T. U., the Student Volunteer Movement, the Conference on the Christian Way of Life, Committee for Law Enforcement, League of Women Voters, Journalists, etc. All of these women came to consider channels to bring about a Christian Basis for World Relations.

It would be interesting to trace to its conception, this most successful institute, but we must content ourselves with the statement that the idea came from the fertile mind of our missionary woman statesman, Mrs. Henry W. Peabody, and fell into the hands of Dr. MacCracken, President of Vassar College.

After Dr. MacCracken accepted the responsibility for the institute, he requested the leading National Women's Organizations to send the names of women to whom invitations were to be sent. Following that, invitations in the name of Vassar were issued to the women whose names had been suggested.

Each organization used its own method to select its delegates. In the Woman's Missionary Society of General Synod the members of the Cabinet were given the opportunity to attend the institute at their own expense.

To get a close-up idea of the institute, suppose we begin with Saturday evening. Everybody is assembled in Room 22, Rockefeller Hall, for the purpose of determining the curriculum for the week. Some weeks previous to the institute the prospective members were requested to select from a list of eighteen suggested subjects four that they should like to have discussed. When the returns were received and the answers classified, Dr. MacCracken proceeded to invite experts to cover the topics desired. The experts were present, the subject was given and in the introductory remarks the result of the choice of topics was announced.

It was believed that the institute program would evolve from this meeting. In this we were disappointed. Such divergent opinions prevailed that the evening came to a close without any definite arrival.

*Then came sleep and the Sabbath Day.*

The glory of a perfect morning, the quiet college campus, the chimes and the urge for the house of God drew everybody to the chapel to hear the sermon of Dr. MacCracken. After the sermon most of us felt that we had seen light on the program. Dr. MacCracken said frankly that, judging from the discussions of the previous evening, he thought that we had advanced little from the Old Testament conceptions of world relations—namely, to fight, or, like Abraham and Lot, separate. In a simple straightforward way he led us with Jesus through Samaria and the other regions around about Judea, and we saw the Jesus way of meeting people of other races and nations.

At the next meeting the program seemed to fall very naturally into the following divisions: Monday, Race Barriers to World Relations; Tuesday, Economic Barriers; Wednesday, Political Barriers; Thursday and Friday, Ways of

Working Through the Organizations Already Set Up. The membership was divided into small groups regardless of their lines of interest. In fact, the division was made alphabetically. Each group selected a leader and a scribe. The group division remained the same for the first three days. On the fourth and fifth days the groups were reformed according to their respective interests.

As we look over the enrollment it seems as though 50% of the membership were specialists and we are at a loss to select the most outstanding. It must be remembered that there were no addresses—that the distinguished experts took part in the discussions, either as leaders of groups or as members of the laity. After an hour and a half in the respective discussion groups the entire body assembled and during this hour the findings of the groups were placed by the specialist most able to speak on the question involved.

A considerable number of the Vassar faculty remained at the college for the institute. Then there was Prof. Sheffield, of Wellesley, economic specialist; Prof. W. Ryan, of Swarthmore, authority on moral education; Will S. Irwin, author of "The Next War"; Mrs. Helen Moorehead, Foreign Policy Association—expert authority on questions pertaining to traffic in women and narcotics; Prof. James T. Shotwell, Columbia University, authority on Economic Aspects of History; Prof. Julius Drechsler, College of City of New York, anthropologist, and a score of others.

What a temptation to give backgrounds of these distinguished persons who made the institute successful! We hope that opportunity will open during the year to write some of the things we heard them tell and some things we were told of them.

We have chosen to give this narrative instead of our impressions of the value to kingdom work, of such a united study of conditions and remedies. As the week wore on we grew increasingly conscious of the great responsibilities imposed through hearing what we heard. We heard the cry for justice and good-will come from helpless people in the hands of the strong and our hearts cried: "Oh,

Lord, how long will we be content to live passive lives in the face of wrong world relations round about us? How long will we suppress what we know and look to someone else to right our part of the world's wrongs?"

### THE PRAYER CALENDAR

The mother who wrote the prayer for October has given three of her daughters as missionaries to China. Mrs. J. P. Stahl, of Dayton, Ohio, is this happy mother. Although the Misses Stahl are not under our board, they are very loyal to all the interests of the Denomination. The first two daughters who went to China were trained musicians. When they were ready to volunteer, our China Mission Schools had no musical Departments. The Misses Stahl are under the Methodist Board.

### IMPORTANT ADDRESS

The address of our Secretary of Printing, Mrs. Henry S. Gekeler, is 3861 West Twentieth street, Cleveland, Ohio. The address in the Directory of the OUTLOOK OF MISSIONS is that of Dr. Gekeler's office, and Mrs. Gekeler desires that her mail shall be addressed to her home.

### QUIZ

1. *Where were 100 soldiers sent to get the bride?*
2. *Who makes one-half the shoes in the United States?*
3. *Name the Reformed minister who preached the sermon at Wilson College School of Missions.*
4. *Where are they planning for children's gardens? Why?*
5. *When does the "Ship of Friendship" sail?*
6. *How is our denomination finding a larger place on the Pacific Coast?*
7. *What large gift was sent to China from Northwest Synod?*
8. *Name the "Vassar Barriers" to a Christian Basis for World Relations.*
9. *Who was the guest of the W. M. S. G. S. at Wilson?*
10. *Something unusual about the writer of the October Prayer in the Prayer Calendar—what?*



## NOTES

On July 29th, at San Francisco, California, Rev. Edward F. Evemeyer united in marriage Miss Josephine Xander and Franklin S. Sheeder, Jr.

A short account of Miss Xander's acceptable assistance in the work of the Japanese Mission, San Francisco, appeared in the August OUTLOOK OF MISSIONS. Mr. and Mrs. Sheeder will reside in Dayton, Ohio. Mrs. Sheeder will be on the teaching staff of the Week Day Schools of Religion in Dayton.

\* \* \*

Mrs. B. B. Krammes will give a series of addresses based on the mission study book, "Of One Blood," at the Institute of the Woman's Interdenominational Missionary Society of Detroit, September 22-26.

\* \* \*

Mrs. Tamae Ono, of the Department of Domestic Arts, Miyagi Girls' School, Sendai, Japan, at present a student at Hood College, was the guest of the Woman's Missionary Society at the Wilson College Summer School of Missions. From many sources we heard how her charming graciousness had made her a favorite with the members of the school. Because of the things we had heard, we find pleasure in quoting from her letter of appreciation: "I enjoyed everything and learned the real, good Christian spirit of Americans through the many personalities and lectures. Though I cannot express my feelings very well, I will keep this memory in my mind forever. After I go back to Japan I will tell about your kindness to all Japanese."

\* \* \*

A short, but interesting, message from Mrs. M. B. Whitmore was published in the June number of the *South American Inland Mission Magazine*.

Mrs. Whitmore was one of the early presidents of the Woman's Missionary Society of General Synod, also editor of the *Woman's Missionary Journal*. She rejoices that in spite of her advanced years she has the strength to keep at work in needy Concepcion, South America.

\* \* \*

Our vision of a "Nation Wide Church" is being quickened by the things we hear of the work of Superintendent and Mrs. Evemeyer. From the viewpoint of the Woman's Missionary Society we were particularly gratified to see the name of Mrs. Evemeyer on the program of the Mt. Hermon Federated School of Missions, where she conducted the daily Forum of Methods, and with Mrs. Jeannette Wallace Emrick, led a series of studies, "Adventures in Life," at a daily conference tea for young women.

On August 19th Mrs. Evemeyer delivered an address at the Methodist Bay District Meeting for Young Women. A number of summer engagements in local churches and Daily Vacation Bible Schools contributed to the effort to make a place for our denomination in the Pacific Coast family of denominations.

\* \* \*

Mrs. Harold Kerschner, of Philadelphia, author of "Young Japan" and "Young China," was a member of the faculty at Northfield during the Foreign Mission Conference. Her class consisted of Leaders of Intermediate Groups.

\* \* \*

The Supplementary Suggestions in the hand-book for "Adventures in Brotherhood" refers the user to the September OUTLOOK OF MISSIONS for an article on "Firms Which Have Employed Profit-Sharing Methods." The excellent series of articles in the *Reformed Church Messenger*, July 3, 10 and 17, will be far more satisfactory than a short article in this number. The articles are entitled: "I—Fundamental Principles of Industrial Democracy; II—Typical Examples of Industrial Democracy; III—An Interpretation of Industrial Democracy."

## FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

## FROM THE VANTAGE GROUND OF A GREAT CONVENTION

*NOTE—The three articles covering the biennial Y. W. C. A. Convention were prepared for the College Girl's issue of the OUTLOOK OF MISSIONS. They reached the editor too late to be included in that number. Believing that the information contained in the articles will be of greater value at the beginning of the college year than during vacation, we have taken the privilege of holding them until this issue.—Editor.*

### IN THE CATHEDRAL OF ST. JOHN THE DIVINE

“AS we have found in a common purpose a fellowship of spirit, grant that by our love for all men and all nations we may bind peace upon ourselves and in love serve one another”—the voice of the clergyman echoed to the most distant corners of the Cathedral. And three thousand women responded as one: “O Lord, hear our prayer.”

It was the vesper hour in the Cathedral of St. John the Divine. All over New York City the clocks pointed to almost 6 o'clock. This was, through the courtesy of Dean Robbins, a special service of worship for the delegates of the National Biennial Convention of the Y. W. C. A.

“Now abideth faith, hope and love, these three, and the greatest of these is love.”

There was a meditative and prayerful silence. With it came a deep realization of that invisible, national and international touch that had been quietly growing during the preceding days of a well-rounded fellowship. Girl Reserves, college students, industrial women, business women, women who are leaders in thought and work—representing almost every little nook of the earth—were worshipping together.

Finally the great organ resumed its profundity of music for the last hymn. The banners that headed the processional led the crowds in the recessional. The flags of the Church, of the United States, of New York City, of the Y. W. C. A. were carried back to the Synod House.

But there was another invisible something guiding the vast procession into the streets. Had it been possible to make of it a visual image, it might perhaps have resembled a banner. At least this about it was certain: No one had carried anything exactly like it into the Cathedral when the doors were opened an hour

before. It was a banner made within the space of a vesper hour. The materials were quietly collected from the thousands of prayerful hearts and woven together by what we might call “universal love.” It symbolized a unity of spirit, the bigness and beauty of which would have been impossible before that moment.

Experience by experience, we move nearer the goals we call ideals. That brief time together in the Cathedral of St. John the Divine was the culmination of another forward movement of the Young Women's Christian Association. That remarkable week in New York will stand a famous milestone on the road.

ISABEL AULENBACH, '25,  
Hood College, Frederick, Md.

### ASCENDING LIFE—DR. RICHARD ROBERTS

THE convention of the Young Women's Christian Association of 1924 is considered one of the most successful ever convened because of the splendid spirit which prevailed throughout every session. To my mind, that which helped especially to establish this spirit was a series of five lectures by Dr. Richard Roberts on 'The Ascending Life.' This series was one of the vital parts of the convention—the very heart of it.

Through Dr. Roberts' interpretation of Christ's life we were brought closer to Christ. His style and interpretation were simple and direct. He asked, “Have we learned to use the function of power with which we have been endowed?” “No,” he answered, “for there are lying dormant within us powers that will some day open new doors for us.” “Have we lost the secret of real fellowship with God? Have we ever had it, do you think? Surely some have and it is through fellowship with them that in the spirit of Christ we learn the spiritual personality of God.”

Dr. Roberts' interpretation was not

only simple and direct, but possessed the feeling of helpfulness, comfort and hope. That the "Promised Land" is always ahead was one of his firm convictions. He feels that the significance of life lies in the restlessness of it and that the heights of life are waiting for those who have the courage to rise. "Real life never knows when it is beaten," for "we fall to rise, are baffled to fight better."

Best of all we learn through Dr. Roberts that there is no new prescription for life and only through fellowship with God, combined with His faith in us can we rise to the heights possible for us. He thinks the Young Women's Christian Association is one splendid example of this fellowship and brotherhood.

"As we have found a common purpose, a fellowship of spirit, grant that our love for all men and all nations may bind peace upon ourselves so that in love we may serve one another." This seems to embody the plan Dr. Roberts would set before us.

VIRGINIA KRICK, '27,  
Hood College.

#### HOW WIDE IS OUR WORLD?

THAT is the challenge every one of the student delegates all over the United States is bringing back to her campus from the New York Young Women's Christian Association Convention. To many of us the Convention was a glorious realization that the students of the United States are after all united in Christian ideals and the sincere desire to make those ideals living, powerful forces. We discussed together problems of peace and industry and race relationships; we fellowshiped with girls and women of foreign countries and of different color; we listened to women from China, England, India and the Philippines. We talked with business girls and women in industry and we discovered that though our color, our views or our social life might differ, there was a common purpose in our hearts and the universal love of Christ's way of life in our souls.

When we had discovered each other we began to do things. Born of this fellowship, inspired by the spirit of a Christ who knew no limits to His love, who

knew no barrier of social sect or race or country, a solemn prayer-pledge was taken by every student-representative in our last service together:

"To break down barriers,  
To deepen thinking,  
To widen the reach of our love."

It was with this pledge, too, that the Student Assembly commissioned its delegates to the coming International Student Conference at High Leigh, England.

We had found that Christ's love had admitted no barrier of race and we had found in fellowship that fundamentally there *were* no barriers, and so, prayerfully and deliberately, with the vow to make it a matter of life—not of words—we passed this resolution:

"We, the Student Assembly of the Young Women's Christian Associations of the United States, believing that in a social order based on Jesus' way of love every individual would find free escape for his fullest development, pledge ourselves to seek anew to know the mind of Jesus in regard to race relationships to the end that we may rid ourselves of prejudice and promote justice and understanding."

Many of us had gone to New York with certain heartfelt convictions concerning student responsibility to the establishment of world peace. We had known that we needed more than conviction, however; we had known that we needed courage. I believe that a great deal of that courage was gained when this resolution was unanimously passed by the Student Assembly:

"Believing that war is absolutely contrary to Jesus' law of love, we, the Student Assembly of the Young Women's Christian Association of the United States, pledge ourselves to strive to remove the causes leading to war and to support every constructive program for peace. We further pledge ourselves to honest and thorough study of Jesus' way of love and its application to human relationship to the end that we may arrive at personal conviction in regard to our own line of conduct in the event of another war.

"Furthermore, be it resolved, that we

as students apply in all our relations Jesus' law of love and promote all measures leading to outlawry of war and international crime."

It is with these pledges, not on our lips but in our hearts, that we have come back to our own campuses. We, as sincere Christian students, can no longer speak of Jesus' way of love and not apply it to all community life. Christ's way of life is practical for us—we will use our heads and hands to make it so today. Christ's way of love was not confined to His home nor His country—ours shall not be.

"The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky—  
No higher than the soul is high.  
Farther away on either hand;  
The heart can push the sea and land

The soul can split the sky in two  
And let the face of God shine through."

PHYLLIS M. ABBOTT, '25,  
Hood College.

#### ANNOUNCEMENTS

So soon as arrangements can be made with the new Department Secretaries, the column for the Girls' Missionary Guild and the column for the Mission Band will be continued.

\* \* \*

Because of delayed information the article entitled "Bryn Mawr College and the Woman in Industry," will appear in the October OUTLOOK OF MISSIONS. The article can be used as supplementary to either Chapter 3 or 4 in "Adventures in Brotherhood."

### THE IMMIGRANT'S SOLILOQUY

(To be used with October program)

#### CHAPTER III, ADVENTURES IN BROTHERHOOD

##### *I Am the Immigrant*

Since the dawn of creation my restless feet have beaten new paths across the earth.  
My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with a new-born hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute 85% of all the labor in the slaughtering and meat-packing industries.

I do 7/10 of the bituminous coal-mining.

I do 78% of all the work in the woolen mills.

I contribute 9/10 of all the labor in the cotton mills.

I make 19/20 of all the clothing.

I manufacture more than half the shoes.

I build 4/5 of all the furniture.

I make half of the collars, cuffs, and shirts.

I turn out 4/5 of all the leather.

I make half the gloves.

I refine nearly 19/20 of the sugar.

And yet, I am THE GREAT AMERICAN PROBLEM.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into warp and woof of the fabric of your national being. My children shall be your children and your land shall be my land, because my sweat and blood will cement the foundations of the America of tomorrow.

If I can be fused into the body politic, the melting pot will have stood the supreme test.

—*The Christian Evangelist.*

## AT WILSON

OF the 759 registrations at the Wilson College Conference of Missions the Presbyterians had the largest delegation, 271 having registered. The Methodists had 118, Baptists 113, Lutheran 55, United Brethren 54 and our own denomination had 43. Sixteen denominations were represented.

*Our Camp*

At the call of our camp leader, Miss Carrie M. Kerschner, we came together the first night of the Conference to renew old acquaintances and meet new members of our Reformed family at Wilson. Similar gatherings were held almost every night after the evening meeting in the auditorium for a few minutes of fellowship together, and then a good-night prayer.

BLANCHE M. LOTTE.

*The Classes*

Outstanding in its position of practical usefulness was "The Little School Within a School." Under the direction of Mrs. Geo. H. Ferris, expert leaders demonstrated with children the actual method of teaching missions in Bands, Sunday schools and Christian Endeavor societies. Mrs. H. B. Kerschner, of our denomination, taught the Primary group. "Young China," written by Mrs. Kerschner, was taught by Mrs. E. H. Woods, who, with her husband, who had charge of the boys, were two new teachers in this school.

The last morning all four groups held a beautiful "Summer Christmas Tree" service. In a most impressive manner they packed all the articles made during the "Service" period into two boxes, one to be sent to the children of a negro Sunday school in Kentucky, while the other one was sent to Miss Rebecca Messimer in Shenchow, China.

Miss Corinne Bowers, another one of our active workers from Chambersburg, secured the children for the Little School. Miss Rosann Garber, of Zion's Church, assisted Miss Bowers.

RUTH K. JONES.

*Intermediate Group.*—The Home Mission group for girls, led by Miss Katherine Shumway, studied "The Land of

Saddle Bags." This book portrays the life of the mountaineers in the South. Some of the outstanding points which were discussed were their customs, religion, education, and the welfare work which is being done among them.

One of the interesting groups to study Foreign Missions was the Girls' class, "Torchbearers in China," led by Miss Dorothea Paul. While studying the book many points were illustrated by pictures and posters. A most interesting lesson was the dramatization of a chapter by a small group of girls.

EMILY TRUMBORE.

*Young Women's Group.*—The theme of the class, "Adventures in Brotherhood," taught by Miss Elsie Hall, was that all nationalities in America may be one in God. What the immigrant needs is simply old-fashioned neighborliness and God. "China's Real Revolution" was taught by Miss Helen Lovett and was a popular class.

EMELIA BEALE.

*Women's Group.*—Mrs. D. E. Waid taught the Home Mission text book, "Of One Blood," written by Robert E. Speer, D. D. This book is a study of world-wide problems of race, and of our American problems in particular. Anyone who has ever studied with Mrs. Waid will appreciate what a privilege was ours.

MRS. FRED STICKELL.

One of the most interesting, instructive and delightful classes was taught by Mrs. King on *Ming Kwong*. A proof of the popularity of the subject and book was the size of the class and the interest manifested. This is of special interest to us because of our work in China. Mrs. King made the lessons very helpful by the use of outline and questions.

MRS. I. C. FISHER.

It was a rare privilege to be in Miss Gertrude Schultz's class. The book, "China's Challenge to Christianity," was taught in a clear, concise manner. Her maps, posters and other material used were just what we needed to fully understand the book.

ELSIE M. LIVINGOOD.

*The Normal Classes.*—Great interest was manifested in the teacher training classes conducted by Dr. Sailer and Miss Marie Preston. Miss Preston's wide knowledge of the subject, "Race Relations" and her personal contact with other races convinced us of racial injustice and aroused a sense of responsibility to help others recognize their injustices and to replace it with friendliness, brotherliness and good-will.

EDNA BAER FURST.

#### *The Bible Period*

The Bible Period, one of the two sessions in which the entire Conference joined, was usually attended by about 600. Rev. James Gordon Gilkey, of Springfield, Mass., gave five impressive messages of Christian faith for a world in spiritual need. The messages, in simple language, were practical eye-openers and were such as will meet the religious needs of to-day. The different subjects of the course were "The Reality of God," "Guidance of God," "Power of God," "God's Use of Ordinary People" and "The Possibility of a Victorious Life."

LAURA MAY SNYDER.

#### *The Forum*

Present-day topics were discussed in the Forum groups which immediately followed the Bible Period. The girls of the Conference were led in their discussions by Gladys Gilkey Calkins, while Mrs. Samuel Semple, assisted by Mrs. Ernest Alexander, of New York City, presided over the group for women. The general topic was "The Christian Attitude Toward War and Race Relations." Under this topic the Negro Problem, the Japanese Exclusion Bill, as well as immigration from European countries, and Peace and the World Court were discussed. Mrs. Alexander answered many of the questions pertaining to the Negro problem. Miss Mary Gerhard answered many questions in regard to the Japanese.

Everyone who attended this group went away with the feeling that it was their Christian duty to help better conditions in America, for "We are all one in Christ."

ETHEL BAER.

#### *Prayer Groups*

For this activity the Conference was divided into two groups. The girls were asked to hold their evening devotions under their banners or at another designated spot under the direction of their denominational camp leaders. The women had house group meetings. The prayer groups were under the direction of Mrs. Taylor. The prayer thought of each group was on the subjects suggested during the Bible Period.

MRS. CHARLES FREEMAN.

#### *Evening Meetings*

In a most inspirational lecture Dr. Helen Barrett Montgomery represented us as standing on the banks of the stream of life. Restlessness, which is prevalent in the world, causes us to continually retreat, seeking protection from the deep places like little children. Mrs. Montgomery stressed the responsibility resting upon us as girls and women at the coming election and in our every-day life, so far as law enforcement is concerned. She urged us to "push out" and lose ourselves in the infinite ocean of opportunity and service.

Rev. Harold Phillips delivered a strong address on "A New Patriotism." A delightful evening was spent with Miss Marie Driscoll and her poems.

Mr. David Manley, of Sierra Leone Africa, gave an intimate picture of his native life and told of his experiences in coming to America and after his arrival here.

Mr. V. W. Woo, a Chinese student at the University of Pennsylvania, has been sent here by the Chinese Government to study transportation, and upon his return to China will assist his country in bettering its transportation facilities.

MRS. E. R. CORMAN.

#### *Sunday at the Conference*

This was a very busy day but most inspiring. Communion was held at seven o'clock in the morning. The morning sermon was delivered by Rev. George W. Richards, D.D., of Lancaster. He spoke on the power of matter, the power of mind, and the greatest power, love. At four o'clock there was a service for chil-

dren. Mrs. H. C. Garber, of Zion's Church trained the children for the pageant. At the same time Dr. Scott, who had charge of the Life Enlistment group, spoke on the work of Lois Osborn, who is the Conference missionary in India, and who is associated with Dr. Ida Scudder.

A Vesper service was held out of doors, Mrs. Montgomery being the speaker. She compared people to trees. They should be rooted deep in prayer, faith and love, and should continue to grow even as a tree grows. Then followed a service with missionaries and international guests. Each one in two minute speeches spoke of the tremendous need and the wonderful achievements in foreign lands and in America.

MIRIAM ALTENDERFER.

#### *Literature*

This year's Conference was outstanding in the large sales of study books, books for correlated reading and denominational literature. This proved that those in attendance were intending to do serious work. Books of poems were given great consideration. Our table of literature compared favorably with that of other denominations. We were fortunate to have for sale some of the handiwork of the schools in China.

MIRIAM E. FILLMAN.

#### *Our Party*

Wednesday evening was party night for all camps. We laid aside the garb of a student for a few hours of jollification. Two members of the K. K. K. (Krazy Kats Klub) entertained the guests for a short time. The remainder of the evening was spent playing charades and telling stories. Refreshments were served. Mrs. Gorman, Mrs. Livingood and Margaret Wilt had charge.

DOROTHY ANTRIM.

#### *Our Rally*

All the denominations held their rally on Monday afternoon. We "rallied" in Alumnae Hall. Miss Blanche Lotte and Mrs. D. A. Frantz acted as hostesses. An interesting program was rendered. Mrs. Hendricks extended greetings and spoke of the years of the Conference and how

we have grown denominationally at this Conference. Miss Kerschner responded. Miss Mary Gerhard and Mrs. Ono, both from Sendai, spoke of their work in the Boys' School and the Miyaki Jo Gakko. Mrs. Annetta Winter told of the work being done for the women and children in Yochow, China. Mrs. Raubenold read "Children of One Father." Miss Wilt and Miss Altenderfer sang. "Follow the Gleam" was sung by the G. M. G. Girls. At the close of the program the hostesses, in a novel way, gave all an opportunity to meet each other. About forty-five were in attendance.

MRS. H. W. SHARADIN.

#### *The Fourth of July*

The "Fourth" at Wilson Conference was a most delightful day. The afternoon was given over to a "Political Convention." Various denominations represented different "states," such as Poverty, Bliss, Matrimony, Intoxication, Mind, etc. A parade was held on the Campus, each "delegation" being headed by their own "bands." After an afternoon of recreation the delegates were treated to an "open-air" luncheon on the Campus. At the Sunset Service, Mrs. C. Paiste, sister of Secretary of the Navy Wilbur, addressed the Conference. The crowning feature of the day and of the Conference was a friendship circle around a bonfire, at which time many of our well-loved songs were sung, while the light of the fire slowly faded away.

MRS. I. A. RAUBENOLD.

#### *Impressions of a Missionary*

To recall the Conference is to feel again the thrill of youth's enthusiasm and the earnestness of those experienced leaders and delegates united in sympathetic feeling and borne along on a deep tide of purpose—the desire and the will to find and to follow the Way of Christ in Race Relations.

MARY GERHART.

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#### SUPPLIES FOR THE WOMAN'S HOSPITAL, YOCHOW, CHINA

A number of Woman's Missionary Societies and Girls' Missionary Guilds from Northwest Synod responded with

plies. This splendid assortment was received and forwarded to Miss Alice Traub, nurse in the hospital at Yochow.

W. M. S., Monticello, Wis., 2 pair woolen blankets, 1 piece cheese cloth, ½ piece unbleached muslin, 2 pairs pillow cases; Mrs. Klumb, Milwaukee, Wis., lace for pillow cases (crocheted); W. M. S., Madison and Plymouth, Wis., 6 crinkled spreads; W. M. S., New Glarus, Wis., 2 pieces (short length) bleached muslin, 1 piece (short length) unbleached muslin, 1 piece (short length) crash; W. M. S., Second Reformed Church, Sheboygan, Wis., 1 pair woolen blankets; G. M. G's., Monticello, New Glarus and Sheboygan, Wis., 17 pieces soap, 1 box absorbent cotton, 2 boxes safety pins, 1 box buttons, 6 boxes sewing cotton, 7 cards safety pins, 7 writing tablets, 13 lead pencils, 1 envelope of pins, 19 spools of sewing cotton, 4 knit wash cloths.

A number of the societies of this Synod have forwarded money for supplies through the regular channels. This manifests the interest of these societies in our hospital at Yochow.

Which of our Synods can produce a better record?

MIRIAM E. FILLMAN, *Chairman,*  
*Purchasing Committee.*

#### WHEREIN LIES AN EXTRAORDINARY OPPORTUNITY

OH, how I wish you Chambersburg conference folks could drop in some day and spend a few weeks in Shenchow with us. Our residence was to have been finished last October and we won't be in for another month, but the Women's Work Building is finished and our boarding school opened February 21st. We have 7 boarders and 18 day pupils. We have a peculiar mixture of upper and lower class students. The former are here on account of political disturbances, but that is our opportunity to teach the Word to a class ordinarily very hard for us to reach. I'll try to give you a brief history of one of our boarders. Li Suh Djung attended a mission school for two years as a child, then studied at home, and at 15 came to Shenchow to the Government school. After attending school for two years, General Djou, then the leading official in this

city went to visit the school, had the girls sing for him and had their pictures taken. He asked for Suh Djung, but being the only child her parents refused to let her be a second wife; he sent 100 soldiers, frightened the parents by awful threats until they yielded—then the soldiers made a search for the girl and found some one under the bed. Thinking it was only a slave girl the soldiers struck with a sword and cut the girl's lip badly. Although there are eleven others in the harem, this girl is still a favorite. He has had fourteen wives, three have committed suicide. This general had to leave Shenchow last November and make way for a stronger official. He expects to return sometime when the tide turns.

The Girls' School, the Boys' School and two residences are being delayed again, because the official in power at present is also putting up buildings; he came and took nearly all of the carpenters at work here.

In spite of some difficulties it's a great life and I'm mighty glad to be back to help do my little bit.

MINERVA S. WEIL.

#### A CHRISTMAS SHIP OF FRIENDSHIP

THE "Ship of Friendship" will be out one day when the great host of Christians in the thousands of American churches, on the sixth anniversary of the Armistice, will unite in Community Services to endorse the plan of "Mobilization for Justice and Peace." In the services many women will think of the Christmas Ship which sailed the day before with a cargo of good-will presents for the children of Germany. While the distress is less acute than when the plans were made to send the Ship of Friendship there is still in many sections of Germany poverty, and, in all sections, the need for good-will.

A large number of *Church women* conceived this idea to express, on the part of American women, their good-will toward the women and children of Germany.

Mrs. B. B. Krammes is a member of the *Women's Church Committee*. An illuminating circular containing the pur-  
(Continued on Page 430)



## REPORT OF COMMUNITY HOUSE KINDERGARTEN, JUNE, 1924

THE second term of the Community House Kindergarten began February first, and ended June nineteenth. The average daily attendance was 17 plus, and the total yearly enrollment was 50. School was in session 201 days.

The daily work in general followed the plan previously outlined. One of the most important events of the term was the participation of the Kindergarten in San Francisco's Welfare Week. On this occasion, parents of children of pre-school age, are asked to take the children to a "Health Center" for examination. The response of the Japanese mothers was most gratifying. Practically the entire class, accompanied by the mothers, and in two instances by the fathers, went in a body to the center where the children were given free medical examination, and the parents were given advice as to treatment, proper rest, diet, etc.

Several mothers' meetings were held, celebrating Valentine's Day, May Day, etc. The May Day Party was one of the most interesting, the children having spent many days making May baskets, flower crowns, window decorations, and painting the May-pole with "real" paint. After the entertainment, the children invited the mothers to take their places for an impromptu May dance, which

made much enjoyment for old and young alike. A picture of this celebration is shown herewith.

One encouraging feature of this term's work was the interest of the mothers in the regular sessions. Several mothers made a practice of bringing a Kindergarten child and perhaps a smaller one each day, and spending an hour watching the play and enjoying a chat with friends. Our room is so delightfully big that many kinds of activity can go on at the same time without confusion, and we are glad when all feel welcome to come to the Kindergarten and are interested in its activities.

A report is incomplete without some statement of the work that lies beyond as well as behind. Our objectives for the new year are as follows:

*First.* To arrange for individual gardens. The development that comes to a child from digging in mother earth, planting his own seeds, watering them, and then having the mysterious spectacle of growth presented to him, in incalculable.

*Second.* To arrange, if possible, a hot lunch plan. The children are served with milk at eleven o'clock. They bring the mid-day meal from home. Doctors tell us that this should be warm—the



MAY DAY PARTY AT THE COMMUNITY HOUSE, SAN FRANCISCO, CAL.

heartiest meal of the day, in fact. So we must be working on a plan for a more wholesome luncheon.

*Third.* To give the mothers a better understanding of the principles underlying Kindergarten theory. They are very generally appreciative of the results. It will be our aim to try to give them some understanding of the processes involved.

These are our special objectives for the year. Back of them all lies the ever enlarging purpose of having our Community House Kindergarten minister to all the needs of the little child—mental, physical and spiritual.

BELLE H. DECOMP.

*(Continued from Page 428)*

pose, details of sending and background of the venture may be secured by writing to the Women's Church Committee, Room 608, 105 East Twenty-second street, New York City.

*WON'T YOU HELP* fill the Christmas "Ship of Friendship" with warm clothing (in good condition), unbleached muslin, sheets, yarn, layettes and outing flannel (and don't forget a pair of Christmas stockings) as well as sweetened and evaporated condensed milk (you might tuck a can into the toe of a stocking), cod liver oil, cocoa, flour, soap, etc.?

*WON'T YOU HELP* by sending donations in money for the purchase of food? Long experience has shown that food can be bought cheaper in bulk in New York City than in any other part of the country.

Send all goods prepaid, by express, freight or parcel post to the Christmas "Ship of Friendship," c/o The American Friends Service Committee Storeroom, 1521 Cherry street, Philadelphia, Pa. Contributions may be designated for organizations, but not for individuals.

Send all money contributions and direct all communications either to the secretary of your church or organization, or, to the Women's Church Committee, c/o the Executive Secretary, Room 608, 105 East Twenty-second street, New York, making all checks payable to the Women's Church Committee.

Contributions and goods must be sent no later than October 15th.

## Literature Chat

CARRIE M. KERSCHNER

UNAVOIDABLE mistakes sometimes occur. We again call your attention to the change in price of the W. M. S. Packets for "Adventures in Brotherhood." The packets with one Program Help and story leaflets sell for 35c; with a dozen Programs the price is 60c. Single Helps are priced at 15c each, \$1.00 per dozen. The "Help" contains an allegory by Margaret R. Motter. Every G. M. G. should plan to present the play.

The pamphlets, "Unified Thinking in Home Missions" and "Little Gypsies of the Fruit," 10c each, are to be used with the program for October.

We suggest a woman's mass meeting during October for the purpose of presenting our opportunity, our task, and our privilege as American citizens. For this purpose the Temperance Secretary should secure copies of "Save America," 25c, and the Washington Convention Report, 10c. Sell as many copies as possible in your local church and community. Present the pageant, "Backgrounds," 10c, or the allegory in the Program Help, "Adventures in Brotherhood," 15c.

The Handwork Packet contains nine sheets of pictures of our missionaries in China and our work and workers in America and a number of sheets of patterns for favors, handwork, etc., and is priced at 40c postpaid. Women's Societies, Guilds, Mission Bands and all workers with Juniors will want them. The picture sheets should be displayed in churches, mounted on cardboard, or placed in notebooks. Additional copies of the picture sheets are specially priced, if desired, in quantities of 10 or more sets. Write to the depositories for the special quotation.

*Thank-offering* material. The service, "Onward Ever," unique and very different from other years, sells for 5c each, 50c per dozen, or \$2.00 per hundred. It not only contains all the Thank-offering

songs written by Mrs. Zartman, but a dialogue for the mission band children and several parts for the girls of the Guild. Get your supply early. Announcement cards: Two varieties, one at 10c per dozen, the other in post card shape at 15c a dozen. Invitations, 35c per hundred; envelopes at 25c per hundred. There will be a new Thank-offering play, announcement of which will be made through the church papers.

Are you thinking of your Calendar order? We went over the top last year in Calendar sales. This year the theme will be "Stewardship," the best Calendar we have ever had! Prices the same as in former years—20c each, \$2.00 per dozen in lots of one dozen or more.

### PROGRAM 3

#### *"Adventures in Brotherhood"*

Inasmuch as Chapters 1 and 2 were combined for Program 1 in September, and Chapter 3 used in October, we are now ready for the use of Chapter 4 for the November meeting. Pages 98 to 103 lend themselves to dramatization. Are there any foreign children in my com-

munity whom I might entertain with a "Story Hour" on Sunday afternoon? Make an effort to ascertain what each racial group in my community has contributed to my welfare and comfort. Has it been an inferior contribution? What has my contribution been? Romans 12: 3.

Intermediate groups of the G. M. G. should use "Land of All Nations," price 50c. A reading book for this group is "In the Land of Saddle Bags," which sells for \$1.50.

We call your attention to a gift book for young people and for reading to Juniors, "Chinese Fairy Tales," told by Olive M. Bucher, of Shenchow, China. Beautifully illustrated, it is unique in its make-up and should have a wide sale for Christmas gifts. The price is 75c, postpaid. All leaflets, study and gift books should be ordered as follows: Eastern and Potomac Synods please order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa. All other Synods order from the W. M. S., Remmele Block, Tiffin, Ohio.

## THANK-OFFERING DEPARTMENT

*Mrs. Allan K. Zartman, Secretary*

### ANNUAL THANK-OFFERING REPORT FOR 1924 (ABRIDGED)

*Mrs. A. K. Zartman*

*Dear Friends:*

We have come to the close of another eventful year in our work and our hearts are overflowing with gratitude as we acknowledge God's leading and His blessing upon our efforts. We can truly say, in the words of the Apostle Paul: "We give thanks to God always for you all, making mention of you in our prayers."

As I was preparing this report, I thought of an experience of some five or six years ago when I was Thank-Offering Secretary of Ohio Synod. I recommended that we raise a Thank-Offering of \$2,000.00 that year. Many of the women thought this amount entirely too high. This year the combined Synods,

Ohio and Central, have raised \$15,053.42.

But we are just beginning 'Tis true, it is a fine beginning, but what of the future? Is \$50,000 going to be the very limit of our giving, or are we going to broaden our work until we have reached every home in the Church? We represent a larger constituency and have a wider range of influence today than we have ever had, but there are untold conquests for us to make in this department.

Last year we sent out 24,694 W. M. S. boxes. This year approximately 30,000. Last year Guild boxes went out to the number of 3,206; this year 4,400. Mission Band boxes last year, 3,812; this year 1,696. Nearly all the Mission Band boxes were ordered by three Synods:

Eastern, Potomac and Mid-West. We are sorry for this decrease, but we fully realize the effort it takes to keep things moving. Just a little while ago a little chap said to me: "Can you tell me why there is nothing doing in missionary work for boys? I am sure if there was anything, I would be in it." I know one little boy who insists upon having a box and he is interested in filling it.

David Livingstone said: "Difficulties, difficulties. What are difficulties? Difficulties are things to overcome." I have a few that I desire to present that I may have your help in overcoming them. One of the greatest difficulties that I have experienced has been the constant change of secretaries.

Five new leaflets for the use of local secretaries at the monthly meetings have been issued this year. These have been put to the test and proved very effective. They should be generally used, as they keep the interest up. An invitation card has also been prepared.

The Thank-Offering service has been prepared and we trust may meet your approval. The plate for the new song and the cut for the title page were put in at an expense of \$25.00, which is my contribution to the service. We are very solicitous that this service shall be generally used and I ask for your influence in popularizing it.

We are glad to report the completion of the Community House at an approximate cost of \$43,000.00. There are many favorable comments upon its beauty and completeness. Now it remains for us to carry out the project of the hospital for women and children in China. We trust there will be no delay and that we may bring it to a fine culmination in the very near future. Let us make haste that the awakened interest may not die out. An enterprise once dead is very hard to resurrect.

Forty-five Classes have introduced the Department, one more than last year. Ursinus Classis gave its first Thank-Offering of \$50.00. Our goal, as you all know, was \$50,000.00 for this the first year of the new triennium. We have not quite reached this coveted amount.

The offering this year is \$49,367.90, which is \$632.10 less than our goal. The first year of the triennium is the most difficult of all. To raise a \$50,000.00 Thank-Offering in the Reformed Church is some task. The upward move is becoming more and more difficult. Let us not be induced to join the pessimists and say that we have reached the limit of our capacity. We should at least make the goal \$50,000.00 this year—we wish we could reach \$60,000.00.

Our offering has really been a surprise to many, but it has been a joy to those who have tried to raise it from year to year. Our gain for the past year is \$6,597.46. God has surely manifested His loving kindness in a marvelous way in giving me strength and courage to carry on this arduous work another year. I cannot give you an idea of the number of letters I have written, nor the duties performed. You have entrusted to me this growing, vital, wonderful work for seven years, and I thank you for your confidence. New blessings have come to me that have overshadowed the weariness and the various difficulties that have arisen. They have inspired me with new and fuller dependence upon God, for without Him our work must fail. The many and devoted secretaries who have held their posts from year to year have been a constant inspiration and help, and I trust that all those who have recently come into our ranks may come to know the real joy of service.

To be a devoted and aggressive Thank-Offering Secretary should bring great joy into any life. It has not all been sunshine for us, but the shadows make the sunshine seem brighter and we know full well that God is in His heaven and He will care for His own. This is His own work and we know it cannot fail if we are faithful to our trust.

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#### HONOR ROLL

The following have sent us *Ten* or more *New Subscriptions* to THE OUTLOOK OF MISSIONS during the past month:

MISS ANNA J. MOYER, Grace, Akron, Ohio.

MRS. LINA SPIES, Grace, Baltimore, Md.

					Money sent to Treas- urer, but not re- ported on blanks	Total for Synods
Synods.	W. M. S.	G. M. G.	M. B.	Total		
Eastern . . . . .	\$11,824.20	\$635.11	\$443.57	\$12,902.88	\$288.71	\$13,191.59
Ohio . . . . .	13,234.54	1,427.13	391.75	15,053.42	80.50	15,133.92
North West. . . . .	1,306.58	81.14	39.94	1,427.66	112.79	1,540.45
Pittsburgh . . . . .	4,680.71	397.93	165.08	5,443.72	10.00	5,453.72
Potomac . . . . .	5,887.74	464.73	216.79	6,569.26	103.21	6,672.47
German of E. . . . .	903.92	26.73	16.54	947.19	164.21	1,111.40
Mid-West . . . . .	4,249.16	861.31	152.88	5,263.35	1,001.00	6,246.35
Total. . . . .	\$42,286.85	\$3,894.08	\$1,426.55	\$47,607.48	\$1,760.42	\$49,367.90
Total amount reported on banks. . . . .						\$47,607.48
Additional amounts sent Treasurer. . . . .						1,760.42
Total Thank-Offering. . . . .						\$49,367.90

<i>Classes Giving Largest Thank-Offering</i>		
1. Tuscarawas . . . . .	\$3,578.00	Pittsburgh . . . . . 395.93
2. Fort Wayne . . . . .	2,299.84	Northwest . . . . . 81.14
3. Westmoreland . . . . .	2,000.00	German of E. . . . . 26.73

<i>Guilds Giving Largest Offering</i>		
1. Fort Wayne . . . . .	\$554.81	
2. Tuscarawas . . . . .	368.55	
3. Tiffin . . . . .	233.27	
4. St. John's . . . . .	227.20	

<i>The Per Capita for W. M. S. G. S.</i>		
For 1924 is . . . . .	\$2.11	
For 1923 is . . . . .	1.75	
For Guilds . . . . .	1.10	
Mission Bands . . . . .	.19	

<i>Largest Per Capita Gift from Guild</i>		
Business Women's Guild, Canton, O. . . . .	\$5.76	

## 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

St. John's, Bucyrus, Ohio. Mrs. E. Flederjohann.	St. James, Allentown, Pa. Mrs. Warren Koch.
Ohmer Park, Dayton, Ohio. Mrs. Mary S. Gill.	First, Easton, Pa. Mrs. M. R. Sterner,
First, Greensboro, N. C. Mrs. J. T. Plott.	Phillipsburg, N. J.
First, Nashville, Tenn. Mrs. Thomas McIntyre.	First, Burlington, N. C. Mrs. Z. A. Fowler.
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St. John's 4th, Baltimore, Md. Mrs. George Hucke.	Zion, Sheboygan, Wis. (J. W. M. S.) Miss Mildred Schaeve.

WHO WILL BE THE 12TH?

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Headquarters: Fifteenth and Race Streets, Philadelphia, Pa.

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*Meetings,*  
Annual Board Meeting, first Tuesday in March.  
Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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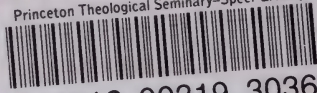
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